The Christian Century

A Journal of Religion

Neutrality—The Real Issue

By Stephen Raushenbush

Hitler's Church Election

An Editorial

Why Hold an Oxford Conference?

By Sir Walter Moberly

Canada and a European War

By Eric A. Havelock

Sophisticate

By Zona Gale

THE MARCH SURVEY OF BOOKS

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In This Issue

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gained national recognition for his service as secretary of the Senate committee which investigated the munitions industry (the Nye committee). Before that, however, he had become known as a writer on the power industry. Mr. Raushenbush, whose home is in Harrisburg, Pa., is a son of the late Prof. Walter Rauschenbusch.

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(Continued in 3rd col.)

The CHRISTIAN CENTURY

March 3, 1937

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Calendar of Coming Events

Feb. 23-March 16. Massachusetts Federation of Women's Church Societies, Boston, Mass.
Feb. 28-March 3. 29th national convention, Anti - Saloon League, First Baptist Church, St. Petersburg, Fla.
Mar. 3. Kansas Conference, Methodist Episcopal Church, Pittsburg, Kans.
Mar. 3. Philadelphia Conference, Methodist Episcopal Church, Philadelphia.
Apr. 4. Ford Hall Forum, Boston; Dr. John Haynes Holmes, speaker.
Mar. 4, 5. Southern California Baptist School of Leadership and Service, Foothill Association.
Mar. 5-7. Interdenominational State Youth Conference, Yakima, Wash.
Mar. 7. Northern Baptist Youth Conference, Seattle, Wash.
Mar. 7. Ford Hall Forum, Boston; Prof. Harry A. Overstreet, speaker.
Mar. 8. Protestant Church Forum, Seventh Presbyterian Church, Cincinnati, O. Dr. Charles Gilkey, dean of the chapel, University of Chicago, speaker.
Mar. 8, 9. Southern California Baptist School of Leadership and Service, Los Angeles Association.
Mar. 8-12. Annual Baptist Pastors' Conferences, Southern Baptist Theological Seminary, Louisville, Ky.
Mar. 14. Northern Baptist Youth Conference, University of Redlands, Redlands, Cal.

In This Issue

(Continued from 1st col.)

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The Christian Century

An Undenominational Journal of Religion

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EDITORIAL

DISCOURAGING news comes from the Ohio valley region, where the task of rehabilitation in the wake of the nation's most destructive flood is now getting under way. As soon as the extent of the disaster began to appear an appeal was published in these columns for interdenominational action with regard to the rebuilding of ruined churches. Numbers of readers have echoed that appeal. Yet reports from all parts of the devastated area indicate that nothing is being done or is likely to be done to prevent a complete reestablishment of the competitive and self-defeating denominational system in this region where nature's ruthlessness has offered the chance of following a better way. Even where comity agreements are supposed to end senseless denominational rivalry, it is said that state and district church officials are claiming that these agreements apply only to building, and not to rebuilding, operations. National denominational headquarters profess to be helpless to prevent a complete replacement of the former haphazard and foredoomed sectarian order in the flood-swept region. Certain national denominational funds are already being solicited to attain that very end. Is there no more reality behind all the talk of Christian unity than to permit the old scandal of a divided and competitive denominationalism thus to be reestablished where it could so easily be done away?

Rebuilding Flood-Wrecked Churches

Mr. Rockefeller Joins Stanley Jones

LITTLE in the language of the radio speech which John D. Rockefeller, Jr., delivered on February 17 called for the extraordinary attention given it by press and public. Actually, all that Mr. Rockefeller said was that he favored the proposal for a federal "Church of Christ in America" with denominational branches, which Dr. E. Stanley Jones first made in The Christian Century of October 2, 1935. To that he added brief but pungent words of warning to a Protestantism which "still clings to its denominationalism, in which a drifting, disillusionized, discouraged world sees confusion rather than hope." But the response from every part of the country which, on the next morning, greeted Mr. Rockefeller, proved that he had been speaking the thoughts of thousands in the ranks of the Protestant laity. It proved, also, that Dr. Jones, as he has moved about the nation speaking to unprecedentedly large audiences, has not been merely whistling down the wind. Denominational headquarters may have seemed deaf to the demand which he has been making for a revolution in American Protestantism, but the Christian rank-and-file has been listening. With such lay leadership as Mr. Rockefeller might give now beginning to bestir itself, the possibility of a genuine mass movement toward Dr. Jones' proposed united church must be reckoned with. The conditions under which Mr. Rockefeller announced his support for Dr. Jones' proposal add to the significance of the incident. Both men were speaking at a Methodist dinner launching a campaign which had most of the earmarks of a typical denominational pep rally. Can such a change in the verbal menu usual to such functions mean that the old appeals for denominational loyalty are actually on the point of giving way to something larger, something nobler?

Britain Builds Battleships; Must We Keep Pace?

THE BRITISH government bluntly announced last week that it plans to spend a billion and a half pounds for rearmament in the next five years. The chancellor of the exchequer, Neville Chamberlain, added that if this proved insufficient, Britain would spend more. What this amounts to, of course, is a frank avowal by Great Britain of her adoption of a military balance of power policy. Having decided, with whatever regrets, to return to seeking diplomatic ends by brandishing a gigantic club, she means to go the whole hog. Her navy will suffer no more challenges in the Mediterranean. Her air force will be made quite as capable of wiping out Berlin as is Göring's of destroying London. To all the other nations of Europe Great Britain now says, "If we go into a war, we will bring enough military power to make the side on which

we fight invincible." And in this way England hopes to keep the European peace. Will she? The precedents are none too favorable. But the decision is hers to make, and Americans removed three thousand miles from the tension that is Europe will not argue much with her. However, there is one result of this British change in policy that does directly and immediately affect the United States. No sooner was it stated in London last week that this enlarged rearmament program calls for the laying down of three more battleships this year in addition to the two already building, and that within the five year period Britain will probably build at least ten such ships, than Admiral Leahy, chief of naval operations, announced from Washington that the United States navy takes it for granted that this country will build battleship for battleship with the British. The President has done nothing to question this assumption. With battleships now costing fifty million each, why should the United States have to keep pace with Britain's rearmament? When do our naval experts expect to fight England? And if it isn't England we are to fight—as this ship for ship building race would indicate—when will the President, or Congress, or the admirals, or somebody somewhere on whose word we can rely, tell us what purpose the United States navy is planned to serve?

Pittman Neutrality Law Before Congress

THE foreign relations committee of the Senate has recommended, by an almost unanimous vote, passage of the Pittman resolution to establish a permanent neutrality policy in place of the law which expires May 1. All the elements in the Senate which have been contending over various forms of neutrality legislation—with the exception of Senator Borah and Senator Johnson—are reported to be ready to support the Pittman proposal in the amended form in which it now stands. The White House, although it has given no public indication of its views, is said to be ready to accept it. The chances, therefore, favor the enactment of a neutrality law in approximately the form approved by the Senate committee. That is to say, mandatory embargoes would be maintained on all primary munitions after the outbreak of war; shipments of all other goods to belligerents would be on a cash-and-carry basis; American ships would be forbidden to engage in trade of any kind with belligerents; American citizens would be prohibited from traveling on ships or airplanes of belligerent registry; American merchantmen would be forbidden to arm; the President would be given the right to forbid the use of American ports to the submarines or armed merchantmen of belligerents. There are diplomatic avowals from Washington that such a law represents a compromise between the advocates of "mandatory" and "discretionary" neutrality. It is clear, however, that the only discretionary provision left in the President's hands concerns the closing of American ports to foreign ships; that, and his discretionary right, which has never been challenged, to declare when a state of war exists. For the rest, this is a mandatory policy, clear enough in its provisions to let all nations contemplating war know exactly what to expect from the United States. That is the essence of neutrality. All elements in the nation who desire a permanent neutrality law should be able to unite to support this one now before the Senate. Such opposition as Senator Borah and Senator Johnson voice, in support of "freedom of the seas," should be recognized for what it is—opposition to the whole neutrality proposal.

Trotsky Opens His Defense

EVER SINCE the Russian treason trials last summer Trotsky has been clamoring to be heard in his own defense. After the latest Moscow proceedings, where men high in the soviet state confessed to having plotted with him to turn over huge sections of Russia to Germany and Japan, the exiled revolutionist redoubled his clamor. A committee has been formed in the United States to secure for him a chance to present his side of the treason charges to the world. Frankly, we have never expected much from the efforts of this committee. We have doubted whether any statement from Trotsky, which by its very nature must be *ex parte*, could contribute much toward clearing up the confusion in which the Moscow trials have left liberal opinion outside Russia. But since Trotsky made his statement of February 15, our doubt has lessened. That statement, even though *ex parte*, is of the greatest importance. It apparently shatters the testimony given by Vladimir Romm, former Washington correspondent for the official Russian news agency, that he met Trotsky in Paris in July 1933 and carried orders from him to the conspirators within Russia. The Moscow trials brought into the open three pieces of evidence which were susceptible to outside checking. These constituted almost the only such evidence; all the rest was the self-accusation of the defendants. All these three pieces of evidence are now seriously undermined, if not demolished. No airplane brought conspirators to consult with Trotsky in Oslo. No conspiratorial meeting could have been held in the hotel which the prosecution named in Copenhagen, for the hotel burned years before the alleged gathering. And now, Trotsky offers convincing reason to believe that no meeting with Romm took place in Paris. Mystery still clings to the Moscow trials, but the government's case certainly is becoming progressively discredited.

Cheap Sensationalism Its Own Enemy

FOR YEARS the field of American journalism has contained an obvious gap. With periodicals in other classifications able to challenge comparison with any published in other countries, the United States has lamentably lacked distinguished illustrated weeklies. Reading rooms which displayed the *Illustrated London News, L'Illustration, Die Woche* and similar journals from many European countries have been able to offer

nothing comparable of American origin. Recently, however, two ambitious and promising enterprises of this sort have been launched. The size of the market prepared to welcome them was indicated when one obtained a subscription list of almost three hundred thousand before a single number had been issued. Both these periodicals, if reports are correct, are enjoying an initial success—from a circulation standpoint—which must be gratifying to their publishers. *Life,* published weekly by the corporation which has at its disposal the resources of *Time* and of the newsreel, "The March of Time," advertises that it is circulating as many copies as its presses can produce. *Look*, a monthly relying largely on newsstand distribution, is fortified with the materials which have made the *Des Moines Register and Tribune* noted among daily newspapers for its illustrations. Unfortunately, both these publications show indications of a desire to attract a following quickly by use of "sexy" illustrations which come as close to the line of the forbidden as mailing regulations will allow. It is probably true that a certain sensation-hungry public can be attracted by such means. But the appetite of this public is not a lasting one. Neither is sensationalism of this sort the kind of bait with which to catch that part of the public who would gladly give worthy pictorial journalism a permanent place in the American magazine field. Are these picture-paper publishers aware of the danger that they are running of attracting a cheap audience today at the cost of a permanent following tomorrow?

Nonintervention Becomes a Reality in Spain

ON February 21 the international agreement to prevent volunteering in all European countries for service in the Spanish civil war went into effect. Even Portugal, when it came to the showdown, lined up with the other nations. In fact Portugal went farther than the others, for it not only forbade further enlistments by its citizens but it also ordered the Portuguese now serving on either side in Spain to repatriate themselves within a month. No such orders have so far been given the 60,000 Italian and German "volunteers" serving with Franco, or the 35,000 from many nations—mostly French—who are reported to make up the loyalists' international brigade. On March 6 a system of frontier control is to be set up all the way around Spain which is expected to put a final end to the passage of men and war supplies into that war-torn country. So far as can be judged, this decision by all the European powers to end outside interference in the Spanish conflict is on the level. Just why it has been impossible to secure such an agreement for the past seven months, and why it has now been put into effect almost overnight, is providing European observers with a subject for endless debate. One school is convinced that the fascist dictators are sure that they now have enough troops in Spain to turn the trick for General Franco. Another holds that the prospects for Franco have become so dismal that Mussolini and Hitler are taking this way of extricating themselves without suffering a disastrous loss of face. Neither side knows; all the "interpretations" now reaching the public are pure guesses. But the establishment of this genuine nonintervention policy—if it turns out to be genuine—seems likely to accomplish two things. First, it should bring the open warfare in Spain to a conclusion in the near future. (Guerilla fighting will continue for a long time, no matter who wins.) Second, it should insure that the war will be held within the confines of the Iberian peninsula.

China Ends Her Civil War

WHAT has been suspected ever since the release of Generalissimo Chiang Kai-shek from his kidnaping became official information on February 20. On that day, the plenary session of the Kuomintang—China's nationalist party which, under the one-party system, controls the Nanking government—made peace with the communists who now control much of the northwest. Details of the peace arrangements remain to be worked out, but the fundamental decision has been taken. China's civil war is at an end. Communist elements will be absorbed in the Chinese army and in the civil state quite in accord with the "united front" policy approved by the Third Internationale last year. The communists will agree to give up their official party organization for the present, and to stop expropriating land for distribution among the peasants. They will acknowledge the authority of Nanking. All China, in other words, will soon be both formally and actually united for a hitherto impossible resistance to Japanese aggression. That Japan herself realizes how completely this development alters the face of Asiatic politics was shown when General Hayashi, the new premier, in his first address to the Diet made a plea for better understanding with both China and Russia. And from Tokyo there come constant indications that loss in public support is forcing the army to contract the ambitious program it had laid out for itself on the Asiatic mainland. Meanwhile, Japan's people find added cause for disquiet over the extent to which the army has involved them in the fascist intrigue of Europe. Last week the premier of Rumania protested vigorously against the part which envoys from Germany, Italy, Portugal and Japan played in honoring two Rumanian fascists killed in Spain. No surprise need be felt over the activities of the three diplomats first named. But why should a Japanese diplomat involve his far-off country in such an unnecessary and provocative Balkan incident? How tightly are the Japanese chained to the chariot of European fascism?

Block-Booking Fight Opens Again

DURING the seventy-fourth Congress, the Neely-Pettengill bills to abolish compulsory block-booking and blind-selling of motion pictures made substantial progress. The Senate committee reported the Neely bill favorably. The House gave the Pettengill

bill an excellent public hearing. Congress adjourned, however, before either measure came to a vote. On January 5, Mr. Pettengill reintroduced his bill in the House and the following day Senator Neely reintroduced his bill in the Senate. These bills are identical. They are numbered H. R. 1669 (Pettengill) and S. 153 (Neely). Everyone interested in community freedom in the choice of films should request the senators from his state and the representative from his congressional district to support them. They were prepared with expert care under the leadership of the Motion Pictures Research Council. They are endorsed by the leading independent exhibitors of the country who ask public support in this effort to free the movies from a system which prevents local exhibitors from keeping trashy films out of their programs. Both bills have been recommended by such representative civic organizations as the National Educational Association, the National Board of the Y.W.C.A., the Federal Council of Churches, the editorial council of the religious press, and a score of others. The battle for this cause has gone on for six or seven years. Each year has brought victory closer. The chances for complete success were never brighter than now, but it will take the united effort of the social and religious forces in addition to the backing of the exhibitors to win. Therefore, readers would do well to write at once to their senators and representatives and to follow up their letters from time to time asking what action has been taken or will be taken and when the passage of the bill may be expected. Letters should also be addressed to Hon. Clarence F. Lea, chaiman of the committee on interstate and foreign commerce, House of Representatives, and to Hon. Burton K. Wheeler, chairman of the committee on interstate commerce, United States Senate.

The Future of the Drug Store

THE wide variety of miscellaneous commodities offered for sale in what we still quaintly call drug stores has long been provocative of humorous and ironical comment. A popular song of a few years ago reached its climax in the pertinent query, "But why do they call it a drug store?" A convention of pharmacists assembled to celebrate an anniversary of the Fordham University college of pharmacy heard, doubtless with professional approval, a more serious protest from the dean of that college, and not only a protest but a prediction. The drug store of the future will be what its name suggests—simply that and nothing more. To which the croaking critic might readily and plausibly respond, "Nevermore." A fund of $3,000 has been raised to finance the experiment of a pharmacy that will not rely for its livelihood upon profits from a cigar counter, a stationery department, a cosmetic section and a lunch stand. As a matter of fact, there are a good many pharmacies that are nothing else, and some of them seem to prosper without an endowment. There is one in the city where this paper is published which calls itself "the only drug store in Chicago," but it isn't. It proves nothing to say that "the present type of drug store could not survive a week if it had to rely on prescription sales alone," for if it relied on prescription sales it would not be the present type of drug store. Of course the present type, which is more like a five-and-ten than an old fashioned "chemist's," is faintly ridiculous, but it is very convenient. Prescriptions should, to be sure, be compounded by pharmacists, not by soda-jerkers; but so they are even under the present amusing system. And would the public be better served if it had to buy its razor blades at a hardware store, valentines and Christmas cards at a stationer's, cigarettes from a tobacconist, alarm clocks from a jeweler (or from a tinsmith, since they contain no jewels), soft drinks at a confectioner's, and postage stamps at the post office?

Toward a Federal Farm Industry

ONE by-product of the President's proposal for enlarging the Supreme Court is that other suggestions of far-reaching national changes, such as are coming from the White House at frequent intervals, are receiving very little attention. Last week, for example, Mr. Roosevelt sent two messages to Congress, both of the most immediate interest to the thirty million Americans who live on farms. Yet so absorbed was the nation in the opening phases of the debate over the Supreme Court that these plans for checking the drift toward farm tenancy and setting up a system of crop insurance were given only perfunctory notice. With two out of every five farms now held by tenants, and these flitting about with all the instability of urban apartment dwellers, the President is ready to make it a matter of national policy to turn back to "the American dream of a family-size farm, owned by the family which operates it." To this end he asks Congress to enact a credit and loan system which will make it easy to buy farms, easy to hang on to farms already bought, easy to transfer farmers from marginal and submarginal to productive land, and other legislation which will give the government power to do away with the worst abuses of the present farm leasing system. Along with this he proposes to emulate the Joseph technique by setting up an insurance system which would put aside food surpluses in federal warehouses when crops are plentiful, and would compensate farmers for losses suffered from drought or other natural causes up to 75 per cent of the value of their normal crop. This insurance system the President would have introduced gradually, beginning next year with wheat, passing the year following to cotton, then to corn and so on. Proposals such as these are important in their own right. They are doubly important as parts of a fully-rounded program which is now coming into view (recall, for example, the proposals for soil control, rural electrification, cooperative marketing, and so forth) and which contemplates nothing more or less than the establishment of an inclusive federal agricultural *industry*. The administration evidently is working toward a day when the farming activities of the nation will be as integrated

and fitted into large-scale plans as in any of the manufacturing industries. But agriculture is one of the occupations the Supreme Court insists cannot be federally directed under the Constitution as it now stands!

Hitler's Church Election

HITLER'S decree, allowing the German church to establish its own government by a new election, is a Trojan horse, known to be full of armed men even before it is rolled up to the walls of Troy. The new move by the government followed upon the resignation of the church committee which has been ruling the church under the general supervision of Hans Kerrl, minister for church affairs. The resignation of this committee incidentally proves that the octogenarian chairman of the committee, Dr. Zöllner, was not as completely the tool of the state as some of his more radical opponents had imagined.

Hitler has now made two efforts to gain control of the German church and both have failed. In the first he sought to rule through his own appointee, Reichsbishop Müller. Since Müller was tainted with German pagan tendencies, and furthermore is a man without any spiritual stature, this effort failed completely. The bishop's authority was defied by nine-tenths of the churches. The second effort now ends just as disastrously. It was a compromise venture in which Kerrl as minister for church affairs cooperated with a committee under the chairmanship of Zöllner which was supposed to have the confidence of church people. While the Confessional Synod never recognized this committee, many of the more moderate spirits in the church did acknowledge its authority. They did not believe Zöllner merely a tool of the government. He has proved that estimate of himself to be correct by his final break with the government. But the disappearance of Zöllner's committee has left the nazi dictator with no practical alternative to the holding of new church elections.

Hitler's new policy is hailed by German papers as a generous gift to the church, disproving all the calumnies which the church has spread abroad about the government. As a matter of fact the move is shrewdly calculated to hasten the processes of disintegration in the church. An election is to be held in which the church is to determine its own leadership. But this is by no means as simple as it seems. In the first place the "church people" of whom Hitler speaks in his decree include everyone who has not specifically declared that he does not want to be a church member. This means that all the propaganda pressure of the nazi party will again be brought into play in the election on the side of the German Christians, who want to construct a bastard Christianity, half Christian and half nazi. Already the notorious Müller is emerging from his retirement to help this cause. It is not impossible that this group, which numbers no more than four thousand of Germany's eighteen thousand Protestant pastors, may win the election through the votes of people who never attend church. This embarrassment of the church is an unhappy heritage of the state church tradition in which there is no place for a sharply defined church membership.

The second fact which undermines the fairness of the coming election is that the government and the German Christians will have free access to all voters while every channel of publicity is denied to the opposition. It is possible that, if the government does not remove some of its restrictions upon the leadership of the church, the pastors will boycott the election rather than engage in a contest in which they face such insuperable handicaps.

The final difficulty arises from the weakness of the church itself, particularly from the division of the forces opposed to the government. These forces are divided into three groups. A small group of moderate independents acknowledge the leadership of the redoubtable Dr. Zöllner. While the group is not large it has influence beyond its size because of the authority of Zöllner. Probably the largest group is that which separated itself more than a year ago from the Confessional Synod and organized the Lutheran Council under the leadership of the Lutheran bishops, Meiser, Wurms and Marahrens. This group has considerable prestige not only because it has the most solid church organization behind it but also because it speaks for an international Protestant group, the Lutheran Church. The prestige of this international contact has been enhanced by the election of Bishop Marahrens to the presidency of the international council of the Lutheran churches.

The third group which must be kept in mind when estimating the forces within German Protestantism is made up of Niemöller's Confessional Synod, the group which is most intransigent in its opposition to the government. It has lost much of its strength in the last eighteen months because of the defection of the Lutheran Council, a defection which seems to have been prompted primarily by the fear of the Lutherans that the Confessional Synod was steering a course which must inevitably lead to disestablishment and the complete separation of church and state. Such a consummation the Lutherans would regard as incompatible with their principles. Sometimes the suggestion is made in Lutheran ranks that the Confessional Synod is prompted by Calvinistic rather than Lutheran principles, a suggestion which is prompted, though only partially justified, by the strong Barthian influence in the synod's ranks. The answer of the Confessional Synod to the criticisms by other Lutherans is that it does not desire disestablishment. It desires only the freedom of the church and will pay whatever ultimate price is necessary to get it.

One question which will determine the outcome of the coming election is whether these three groups are able to construct some common platform upon which to stand in opposition to the German Christians. The prospect of such a common platform is, at the moment, not too promising. Some of the moderate spirits in Germany suggest that the intransigence of the Confessional Synod is, primarily, the rock upon which unity is shattered. This may be so. But on the other hand

the Confessional Synod is the only group which seems to be dealing realistically with the problem of a Christian church in an essentially pagan state. The other groups still give themselves to the illusion that they may beguile the state from its paganism.

Yet the German state is becoming more consistently pagan every day. The increasing paganism of the regime involves a curious irony. The conservative forces in the government, which means the army, Schacht and Göring, are opposed to paganism. The more radical forces are pagan. Since the conservative forces have won every struggle in the field of social policy they are inclined to allow the radicals a consolation prize in the field of cultural policy. As a consequence men like Darre, Ley, Rosenberg, Himmler and Shirach have slashed further and further rents in the fabric of a traditional Christian culture. At present Himmler, the new head of all police departments in Germany, is conducting a systematic campaign through his organ, *Schwartze Korps,* to force all government officials to declare their *Austritt* from the church. Obviously a Christian church has little to hope for from such a crew, no matter how frequently it appeals to the government in the name of some pronouncement of the Führer in which he expressed himself in favor of "positive Christianity."

The increasing paganism of government officials and the influence of this paganism upon youth makes the outlook for Christianity in Germany dark indeed, no matter what the outcome of the coming church election may be. Whatever strength it will be able to maintain will obviously be conserved by, and drive in the direction of, a policy of disestablishment. This is all the more obvious since the radical pagan forces in the government have begun to threaten the two traditional sources of the church's income. The German church is supported by a voluntary tax (voluntary in the sense that though it is collected by the government anyone may refuse to pay it) and by the income on its rather extensive properties in land. The agricultural minister, Darre, is casting covetous eyes upon the agricultural properties of the church and some of the moderate church leaders have already made the mistake of suggesting that this land be offered to the state in return for a fixed income, a bargain which would place the church completely at the mercy of governmental caprice. At the same time pagan radicals are opposing the church tax as a dispensable luxury which ought to be discontinued so as to give the government freer access to the pocket of the taxpayer and eliminate competition with rearmament expenditures.

The church is, in other words, losing the one advantage of establishment, financial security. Or it is at any rate in no position to offer effective resistance to the threat upon its financial security. Under the circumstances its only hope lies in seeking a type of spiritual and financial autonomy in which its future will not depend upon the caprice of a totalitarian state. This naturally means a restriction of the influence of Christianity in the total life of the nation. But this is a consequence of the cultural, as well as of the fiscal, situation. An established church can justify itself in a political and cultural situation in which the government and the culture of a nation stand upon common Christian presuppositions. But the perils of establishment are increased and all of its advantages destroyed when Christianity has become a fighting minority in an alien world.

The logic of events is driving Christianity into the catacombs in Germany. The hope of maintaining Christianity as the dominant religious and cultural force in the nation is becoming increasingly vain. Fascism is itself a religion just as much as communism is. This is what makes the effort of conservative Christians to avoid the perils of communism by embracing fascism so pathetic.

In view of these circumstances it seems that the policy of the Confessional Synod is the only realistic policy among the church forces of Germany, particularly as the synod does not force the issue of disestablishment but merely seeks to prepare for the inevitable. It is hardly to be hoped that the Lutheran leaders, with centuries of traditional loyalty to the state as their background, will fully appreciate the relevance of the position of the Confessional Synod. They will probably continue to hope and believe that a modus vivendi with the state will be found. Such hopes are natural enough in the circumstances; and they may have stronger justification than observers are able to appreciate from the outside. But so far as one is able to judge the intricacies of this problem from the foreign world, the Confessional Synod is right. Christianity is no longer the religion of the German nation and will shortly cease to be the predominant religion of the German people. In such a situation the church faces a task comparable to that of a missionary church. Its strategy must also be comparable.

In such a dark prospect the only consolation in the German outlook for those who are devoted to the Christian faith is the hope that the faith of the few will gain in purity, intensity and courage what it has lost in extent. That is no mean consolation, for Christianity is always in danger of becoming savorless salt in the day of prosperity. The day of adversity therefore always creates the possibility of an inner renewal.

The Archbishop's Gesture

IT IS doubtless a matter of only the slightest consequence and the most fleeting interest, outside of his immediate family, that the Reverend James De Wolf Perry, junior, assistant to the rector of Christ and St. Luke's Church at Norfolk, Virginia, has been invited by the Archbishop of York to serve as one of his chaplains at the coronation of King George VI. Naturally the young man has accepted this gratifying invitation, as anybody with half an eye for pageantry would. Our first thought is solely one of congratulation to the newly ordained American clergyman of humble ecclesiastical station—he would be a "curate" in the mother country—who has been so signally favored with an opportunity to be an actual participant

in a gorgeous historical ceremony which thousands will go to great trouble and expense merely to observe from afar.

And our second thought is that it was a nice thing for the Archbishop of York to do, to make this generous return for the hospitality extended to him by the young clergyman's father during his recent visit to the United States. For to complete this picture of international courtesy it must, of course, be noted that the Reverend James De Wolf, junior, is the son of the presiding bishop of the Protestant Episcopal Church in America. It matters little that the function of the chaplain to an archbishop at the coronation is, roughly speaking, comparable to that of a "super" who carries a spear in grand opera. The cast for the coronation drama consists chiefly of supers whose sole duty is to dress the stage; there are only a few speaking parts. A chaplain's part is as good as any, though less brilliant in costume than some.

But third and fourth thoughts irresistibly rise as one considers the implications of this "gesture of friendliness between the two churches and the two countries," to use the phrase by which the archbishop described it. To begin with the most personal one, which is perhaps the least important, one reflects that this choice of the American presiding bishop's son to be the immediate beneficiary of the "gesture" was made by an Archbishop of York who is himself the son of a former Archbishop of Canterbury. As every well informed person in America knows, Archbishop Temple has every qualification that his high office requires. He may have inherited his excellent brains, but he did not inherit his ecclesiastical position, and he would be no less worthy of it if he were merely the son of old Mr. and Mrs. Temple. But as a matter of fact he is the son of an Archbishop of Canterbury—the "presiding bishop," so to speak, of all England. It would be fantastic to suppose that he thinks he is pleasing the church in America by honoring a crown prince of American Episcopacy. Still there is, if not a false note, at least a jarring overtone in this selection. If he wanted an American chaplain, as a symbol of amity between the two countries and churches, he might better have chosen either someone whose name and station represent achievement rather than inheritance, or some unknown soldier in the army of the Lord.

A few months ago the suggestion was made that some place might properly be made in the coronation ceremony for a representative of British nonconformity. The suggestion was not pressed. There was some vigorous opposition, and it was soon dropped. Whether that proposal had any validity or not depends entirely upon what a coronation is supposed to be and what is considered to be the function of the church in relation to it. There was a time when it was understood that the ecclesiastic who placed the crown upon the sovereign's head was giving him the kingdom. There were wide variations in the interpretation of this symbolic donation, the ecclesiastic usually taking it more seriously and more literally than the sovereign, who often harbored quite secular ideas about the source of his authority even while bowing his head to receive the glittering circlet from the hand of the spiritual power. Nevertheless the act represented, in some sense, an acknowledgment that the monarch was to reign not only "by the grace of God" but by the consent of the church. This legal fiction never has had much standing in England, especially since the Reformation. It would be nearer the facts to say that in England the church's part in a coronation has meant giving the king a church, rather than a kingdom, or giving the church a head. It is far more an act of submission and a declaration of loyalty on the part of the church than an assertion of any superiority of the spiritual over the temporal power.

If the Church of England wants to take this view of the matter—that its part in the coronation is strictly a denominational affair, in which the church which enjoys the patronage of the state makes public profession of its allegiance to the head of the state as also head of the church—then naturally there is nothing that the nonconformists can contribute to it. They can pray for the king, and doubtless they will, in every church in England on the Sundays before and after the coronation. As individuals they can, and will, express their loyalty and allegiance to the king in all possible ways. But the king is not the head of the church so far as they are concerned, and they are in a far more comfortable and consistent position on the outside looking in at the coronation ceremony than they would be participating in it—if that is what the coronation means to the church.

But even so it is hard to see where an American Episcopalian comes into that picture. The king is no more the head of the Protestant Episcopal Church in America than he is of the Baptist Church in England. It is a little too late in the day to think of American Episcopacy as a colonial church having its ecclesiastical capital at Canterbury and its secular head in Windsor Castle. That matter was pretty well threshed out in the years immediately following the revolution. It was not without a struggle that the American Episcopal Church achieved its independence, and for many years it labored under the disadvantage of a popular opinion that remembered its tory leanings and persistently viewed it as more British than American. That is all ancient history now and the Episcopal Church in this country is as American as Plymouth Rock.

But if this is true, as it unquestionably is, then there is no particular relevance in introducing an American "chaplain" into the coronation scene. However well intended, that "gesture of friendliness between the two churches and the two countries" fails at both points. The presence of the American ambassador or of a specially appointed representative to convey the felicitations of our government and people would properly symbolize the amity between the nations; the selection of an American curate to march in the train of the Archbishop of York means nothing in particular in regard to international good will. Since it is settled that the coronation is to be a strictly denominational party, the presence of an invited official delegation of American Episcopalians as witnesses—a delegation headed, let us say, by Bishop James De Wolf Perry—

would exhibit the fraternal unity existing between the Episcopal churches in England and America. But the participation of a bishop's son as one of the spear-carriers in the coronation opera means only that one nice young American will get a close-up view of the proceedings and that the amenities between the Temple and Perry families are preserved.

The thing that is really important, and a little disconcerting, is that a man of Archbishop Temple's high intelligence and wide acquaintance with Americans should for a moment suppose that his "gesture" could carry the meaning that he intended it to have. One can scarcely avoid the conviction that he felt an urgent need to do something to stimulate American enthusiasm for the coronation. Of the friendliness between the countries there can be no doubt. Relations between England and America were never more cordial. But the archbishop may be right in suspecting that there is a certain coolness among a considerable fraction of the American public with reference to the coronation. They have perhaps been a little slow to adjust their minds to the changed personnel among the leading actors in the cast, and it still seems to them that Great Britain is about to perform the right ceremony on the wrong candidate.

This interpretation has nothing to do with the merits of the case. It merely recognizes the fact that probably a good many Americans feel that way about it. One can understand why the archbishop wanted to warm them up. But, unreasonable as their feeling may be, it does not seem wholly probable that they will be so exhilarated by the sight of an American bishop's son in the retinue of the Archbishop of York, when the glittering train files slowly down the nave of Westminster Abbey, that they will forget to notice upon whose head the crown is placed.

Two Trees

EDITOR THE CHRISTIAN CENTURY:

SIR: I remember once spending some days in winter within a room, from the window of which I could see a little green patch of grass and two elm trees. They were framed by the window so that I could not see the tops. But I came to know those trees well. They were for me all the forests of the world. By their means I traveled to the cedars of Lebanon and the haunted forests of Africa. Only two trees, but what more did I want!

The truth is that the eye of man may be too greedy for quantity. He may think that he sees more by rushing past thousands of trees. He may reckon with pride on his spoils. Trees? Why, he has seen them spreading over miles in their vast and awful splendor! What are two elms?

Yet there is something to be said for the distinctive glory of these two wintry elms. Trees in the mass and trees in twos or threes have not the same associations for the spirit of man. "Trees in the mass," Mr. Aldous Huxley says, "can be almost terrible. There are devils in the great pine woods of the north, in the swarming equatorial jungle. Alone in a forest one sometimes becomes aware of the silence—the thick, clotted, living silence of the trees; one realizes one's isolation in the midst of a vast concourse of alien presences." And he adds that it is when they are alone or in small groups that trees have invited worship. They are friendly when they are not massed together. You see what a tree is when it stands alone or with a companion or two. My elm trees told me all that a tree is; to quote again the same fine essayist, "solidified, a great fountain of life rises in the trunk, spreads in the branches, scatters in a spray of leaves and flowers and fruits." The tree is a gigantic flower which outlives the brief generations of men. I do not need the forest to tell me that.

Then the thought came to me, What if man is like that? What if we know him best when he is seen not in mass formations, but by himself or in a small society? I wonder if you agree with me that there is something awe-inspiring and yet terrible in a vast concourse of human beings? Sometimes one is conscious of something sinister. There seem to be devils at work in that mass of angry faces.

I can remember looking out from the windows of a house to which a vast crowd had gathered to visit their wrath upon my friend who lived there; I had gone to be with him. Those angry faces were the faces of fellow citizens, each of whom by himself would be quite a decent fellow. But together they looked sinister. (They were a little lacking in humor when they cried to us, "Come out, you cowards!") I should prefer to remember the people of that town in the twos and threes.

You will remind me, and I agree, that man was made for society. But the question arises, Is there society in these huge masses of men? In the splendidly vast and haunted jungles?

It may be that all the best things in the social life must be found in smaller units. And we shall be good citizens of the world if we make sure of the two or three near at hand. I used to think that Jesus meant by the "two or three gathered in His name" fellowship in its simplest form. I wonder whether he meant to warn us not to seek in vast numbers our knowledge of man in Christ. Two or three may be enough. Only we must have imagination.

Ever yours speculatively,
QUINTUS QUIZ.

Panacea

AMBITION is a narrow bed
And cold, withal; and rare
The ruthless one whose heavy head
Can find its unction there.

But love has made an ample bed,
Each carving wrought with care;
And only he whose soul is dead
Will lack renewal there.

MARGARET MILLER PETTENGILL.

Neutrality—The Real Issue

By Stephen Raushenbush

THE "neutrality" proposals have a purpose which is commonly misstated. Their purpose is to keep the United States out of those foreign wars in which it might become entangled by reasons of money and greed or by reasons of irresponsibility or by reasons of misunderstanding of the totalitarian conduct of modern war, or by a combination of such reasons. Their purpose is not to keep us out of wars which we would feel obliged to enter in defense of our country or form of government. Much of the current debate is confused and even vicious because this distinction is not kept constantly in mind. The distinction should be made clear. The present and proposed neutrality legislation is based upon the conviction that it is impossible for us to stay out of a major foreign war if we furnish money and munitions and war materials to one side.

The provision in the present neutrality law against the export of arms is to prevent this nation from becoming an arsenal and auxiliary death depot for the nations in command of the seas. We may wish in the course of a foreign war to confront warring nations with peace proposals. Such proposals will stand a better chance of success if they do not encounter the hatred which is created in people whose children have been killed or whose parents have been gassed by death made in America.

Why Present Neutrality Provisions

The provision in the present law against loans and credits to belligerents is to prevent our bribing ourselves with a stake in the fate of one of the belligerents. It is also to help prevent an artificial war boom in this country which would naturally collapse with the end of war. In other words, it is to prevent us from acquiring the usual munitions makers' and war traders' interest in the continuance of warfare. It is ridiculous to ask, and impossible to expect, a nation which has acquired a huge financial stake in the success of one belligerent to continue to be neutral.

The presence in this country of billions in foreign-held American securities makes this part of the law ineffective when it comes to stopping a war boom. Certain foreign nations have ample cash available in the United States at the present moment to start a war boom whenever they so desire. Therefore, the further proposals (Thomas S. J. 47, McReynolds H. J. 147, Koppelmann H. 1491, Voorhis H. 3875, 75th Congress; Clark-Nye S. 3478, Pittman S. 3474, 74th Congress) for the limitation of trade in war materials are aimed toward the prevention of a boom in war materials here in case a major foreign war breaks out.

These measures—the embargo on arms and loans and the limitation of trade in war materials—have the purpose of trying to keep the United States out of those foreign wars in which it might become entangled by reason of money or greed. They are to prevent our being maneuvered into a position where our prosperity will become based on the continuation of foreign wars.

The proposal to keep out of wars caused by irresponsibility is contained in that part of the present law which places travel on belligerent ships at the risk of the American citizen engaging in it. Various congressmen are proposing to forbid such travel entirely. If I want to visit war zones and experience bombardments during a war I have no right to involve the death of hundreds of thousands of other Americans by my reckless act. Belligerent ships will be carrying contraband of war, and are subject to attack. American citizens should stay off them or travel on them entirely at their own risk.

Freedom of the Seas

To stay out of wars caused by misunderstanding of the totalitarian conduct of modern wars, proposals have been made for trade to be carried on only at the risk of the trader or purchaser—the so-called "cash-and-carry" principle. (Clark-Bone-Vandenberg-Nye S. J. 60, Koppelmann H. R. 1491, 75th Congress; Pittman S. 3474, 74th Congress.) These are intended to keep the nation out of wars into which it would inevitably drift if it again attempted to assert a claim that the right of this nation to trade freely with belligerents was superior to the right of a belligerent nation to use every means at its disposal to save itself from death. It sees clearly that the next war may be a totalitarian war with as little regard for previous international ethics as some of the participants have shown toward the people of their own nations. A further proposal to avoid the friction growing from our attempts to trade freely while other nations are fighting against death is the proposal to ban armed merchantmen from our ports. (Clark-Bone-Vandenberg-Nye S. J. 60.) Certainly one thing learned from the World War was that our ultimate allies never permitted any of our claims to trading rights to interfere with the acts they thought necessary to carry on their war.

These two steps are simply admitting as a fact what Clemenceau said in 1919: "War would not be war if there was freedom of the seas." Admiral Sims put it this way: "The point of the whole business is this: We cannot keep out of a war and at the same time enforce the freedom of the seas—that is, the freedom to make profits out of countries in a death struggle. . . . Our trade as a neutral must be at the risk of the traders." In other words, this is a proposal to stop butting our heads against a stone wall, stop putting our traders' profits above the necessarily desperate actions of dying nations.

Here then are six proposals intended to keep us out of wars in which we might otherwise become involved through greed, irresponsibility, or ignorance of the law of ultimate necessity in war. Three of them—the arms and loan embargoes and the warning against travel on

belligerent ships—are already embodied in the present neutrality legislation which expires on May 1. They do not keep us out of wars to save the China market from Japanese commercial control or out of wars in which we are led to believe that our national security or our democratic form of government is at stake. For such wars the only hope of staying out is to prevent them from getting started at all.

Why Mandatory Legislation?

The present and proposed neutrality legislation is mandatory rather than discretionary because any bona fide stay-out-of-war policy could not permit the taking of sides and the renunciation of neutrality which is implicit in discretionary legislation. Since 1933 some of the liberals who had previously balked at American participation in the European balance of power, have been made participants in European events by Hitler and Mussolini to the extent of believing it preferable that this nation should not interest itself in staying out of foreign wars, but on the contrary should interest itself very actively in the fight against dictatorships in Europe. Because of this belief they are now urging discretionary neutrality legislation which would leave the President free to aid the democratic nations of Europe in their expected struggle against fascism.

The picture they present is of England and France, democracies, fighting against the dictatorships of Germany and Italy, while the United States pretends that it is not interested, and perhaps even cuts off a certain amount of trade in war materials from our natural allies. After that war is over, they warn, Europe might be a great military dictatorship looking for new worlds to conquer. Then the United States would be forced to become a militarism itself, establish permanent conscription, arm heavily, and later fight alone the fight it might have helped win earlier in conjunction with France and England. The bankers' press and the business-above-everything press present much the same view of the future.

Neutrality and European Democracies

Let us make the momentary supposition that this is a true picture of future events and ask, first, to what extent the neutrality proposals interfere with the military success of France and England.

1. The arms embargo has been on the books for two years. The two nations have had ample warning of our future attitude. They have apparently busied themselves with becoming independent of us in arms. Canada is still open for branch factories of our airplane and other munitions companies and would expand them in case of war.

2. The loan embargo would embarrass them only in the event of a war which lasted more than two years. Together they have enough cash now in the United States to finance all the war materials that can be manufactured and transported from here in that length of time.

3. Forbidding travel on their ships to our citizens would not inconvenience them.

4. Neither would trade at the risk of the trader.

5. Forbidding our ports to armed merchantmen would force them to keep their merchantmen in the American trade unarmed. It would not increase the number of merchantmen sunk by their enemy, and might lessen it. It might result in some safety for their passengers and crews.

6. If we hold trade down to normal to prevent a war boom in this country, it would inconvenience them considerably since we are a normal source of so much raw material and war material. Nevertheless, I believe in this proposal strongly, because I think that only the prevention of a war boom can keep us out of war. There is a tendency in Washington to consider it impossible of passage. The profit-seekers are said to be too strong. Senator Pittman and Senator Clark, who had the quota provision in their 1936 neutrality bills, have dropped it in their 1937 bills. But if Congress does not pass this quota arrangement to keep war trade down to normal, there is almost nothing in all the neutrality proposals which can hurt England or France really seriously.

Of course, if this quota provision is not passed we incidentally leave ourselves free to aid Japan in a war against Russia, or Italy in a war against Turkey, or Germany in a war in the Baltic.

Effect of a Threatened Depression

More importantly, if legislation of this sort is not enacted we invite into our household the war boom's *alter ego,* depression. The war boom of 1914-1917 directly affected the decisions of major neutrality policy we made on three occasions. The fear of the collapse of the war boom changed our loan policy in 1915, prevented the solution of submarine difficulties in 1916, and prevented the use by the President of the discretionary retaliatory powers voted to him by Congress in 1916 and aimed against England's interferences with our neutral trade. It also forced us to finance our Allies lavishly after 1917. No administration will make itself responsible for a depression. The only way to stop a war boom is to prevent it from getting started. Its potency has not changed since the World War. Without a check on a war boom we are lost.

While all but one of the neutrality proposals simply attempt to prevent our involvement in war and do not in their effects hinder France and England, there still remains the question of whether those liberals to whom I have already referred are not oversimplifying the picture in their desire to swing the efforts of those interested in peace from keeping America out of Europe toward getting America to go in to help redress the European unbalance. They presented much the same picture in 1916 and 1917, and with the highest ideals we followed their pattern. But somehow it didn't work out. Democracies were democracies, yes, but they were also imperialisms; they were also trade rivals; they were also protectors of conservatism and property. The peace they made at the end of the war was made by them as imperialisms and trade rivals and protectors of conservatism and property, rather than as protectors of democracy. Have we learned nothing?

I think there are a series of major errors or over-

sights in the thinking of those who argue that the United States has a responsibility to aid European democracies if these become locked in war with fascist dictatorships. The first is the belief that democracy in Europe can surely be saved by our industrial, financial or even military assistance. Possibly it might be. Yet the coming war is going to be carried on over the heads of the troops, who may be checked at the Maginot line or at the Rhine, against the civilian populations. They are to suffer in a few weeks as much as twenty years ago they suffered in four years, and more. The tendency in all countries will be toward extremes, as it has been in Spain. Revolution—black or brown or red—will probably be the order of the day in technically victorious nations, as well as in the defeated nations. Of course, in the last war the object of the attack was the incitement of revolution in Germany, and the revolution came with the success of the attack.

The second of these oversights is the possibility that a war undertaken in the name of saving European democracy might readily turn into a war to save only those aspects of the two democracies which interest our bankers and businessmen most. Economic cleavages grow more distinct as pressure grows. Mr. Baruch has recently joined the socialists in saying, "Wars are now entirely economic in origin. Such wars are never won." We spent some hundreds of millions of dollars after the World War in preventing the growth among our allies and our former enemies of an economic system which we disliked. If the post-war turnovers result in black and red people's governments in Europe, our government is likely by the pull of events to find itself aiding the blacks. That may be our policy, but it has little to do with saving the world for democracy.

Losing Our Own Democracy

The third of these illusions is the idea that even if we save democracy by our help or military intervention, we can keep peace in Europe without doing what we refused to do last time—become part of the permanent police system of Europe. If our people are going to demand the withdrawal of our troops from Europe as they did before, then only a very brief and probably ephemeral victory will be won. If our people are not yet ready to take part in policing Europe, then the value of the whole adventure is open to question.

The fourth error is the idea that we can save our own democracy by saving the democracies of Europe. Our war department is following Irenee du Pont's advice: "An absolute monarch is needed in wartime." Under S. 25 and H. 1954 of the present Congress, labor can be coerced and men for the trenches will be drafted and capital will be allowed a little more than its normal income. It is not possible genuinely to draft capital in war. The Senate munitions committee foresaw "an actual operating dictatorship" under the war department bills of 1935. Even Hamilton Fish Armstrong in his brilliant book *We or They* admits: "Nobody who cares about the future of democracy wants war. The liberal states could fight, might win. But could their liberalism survive the wartime curbs that would be prerequisite to victory, and the new waves of economic deterioration and social disorder that afterwards would overtake the victor with the vanquished? Hardly."

We might consider a while the prospect of a post-war depression coming at a moment when the world was in revolution, our debt was twice its present size, labor was under the draft and some millions of men were still under arms. What would not a hard-boiled president with full dictatorial powers do to keep the country under control?

Should the President Have Power?

Altogether, joining a European war seems a bad gamble for lovers of democracy. Last time what we paid for—the Treaty of Versailles—our own Congress refused to accept. In the minds of the people the word "cheated" is stamped over our efforts and suffering from 1917 to 1920. Who can guarantee that the results will be any better the next time?

Some people believe that it is well to leave to the President the power of choosing sides in foreign wars. This immediately stops being a peace proposal and turns into a war proposal. The neutrality legislation outlined above is intended to keep us out of war. It is a kind of national defense policy. It happens to affect other nations unequally. But the absence of such legislation also affects other nations unequally. We cannot arm and disarm the world to change an incidental effect of our policy.

However, the contention that Congress should, in effect, abdicate to the President its power to declare war on other nations is something else again, a horse of quite a different color. It does not even come under the head of saving the world for democracy. It comes under the head of preserving the status quo in the world, not a synonymous cause at all. How we can support one side in a war by war supplies and money, have ourselves a war boom aiding that side, and then not fight when the enemy threatens to end that war boom and defeat our chosen friends, is a little difficult to imagine.

A Forthright War Policy

If we want to enter a European war we should do it by the front door, and not because munitions ships of various nations carrying American goods have been sunk and their continued sinking would cause a depression at home or because we have turned over to the President the power to choose sides. The honest alternative to real neutrality legislation, including the limitation of war trade, is a military alliance with England, France, and perhaps the Scandinavian countries. This would get us in a European war when it came. But it would at least be effective in letting the dictatorships know that we were going in, and might restrain them a little. And when war came it would get us in on the main issue instead of on a side issue. The main issue might turn out to be Anglo-French monopoly of African trade, instead of democracy, but whatever the main issue was, we would know why we were fighting.

Until the nation is ready for such an alliance in cold blood we should stay out of war. We should not get in inadvertently, by accident, or from a desire to get rich, or from a vague desire to be helpful. We should

stay out until we are convinced that our fate is irrevocably tied up with that of certain other nations. Then we should join them, and do so even before a war starts.

Costs of Neutrality

A number of people have pointed out that this neutrality will cost us something. England, they warn us, may not give our people special trading privileges unless it can count on getting war materials from us in wartime. The price of our peace may, in other words, be the securing of special privileges for some of our manufacturers. Others go further. They say that if we hold trade down to normal, the lost markets of the belligerents who cannot come and get our goods will not be made up for by any increased war markets of the belligerents who could come and get them. That claim needs more examination.

Presumably England and France will lose much of their shipping and almost all their export markets in another war. They will be manufacturing less for export than before. We may be expected, therefore, to inherit a large part of their Latin-American and Asiatic market. But even if we lost the whole German-Italian market (which we probably would do in any event) and had neither compensation in an increased Anglo-French trade nor in the Latin-American and Asiatic markets, we would still lose only $250,000,000 a year. That is chicken-feed compared to the costs of a war.

Holding trade down to normal does not mean losing any trade which the war would not force us to lose in any case. It does not even preclude making up that loss in other markets. It simply precludes a war boom. If we are unable to overcome the opposition of the war traders and cannot put on the books laws preventing a war boom, it means that as a nation we are too poor to stay out of wars. Our peace is then at the mercy of our manufacturers of war materials. If our economic system cannot survive without the injection of the new blood which comes from war trade, it is about time we began to modify that system in the interests of real national defense against war.

Why Hold an Oxford Conference?

By Sir Walter Moberly

A FEW weeks ago I was discussing with a young man whether he should take a particular job which had been offered him. He is a man of great ability and with quite an unusual amount of international experience. So I was all the more painfully impressed when he said, quite soberly: "It's no use my making any long-distance plans since there's so likely to be a European war within the next few years." I think this illustrates the really startling contrast between the world of today and that in which I grew up only one generation ago. That world was a stable world. Of course, any given individual might meet with catastrophe: he might be involved in a railway accident or a shipwreck. But, as Matthew Arnold whimsically put it: "The great mundane movement would still go on, dividends would still be paid at the bank, omnibuses would still run, there would still be the same old crush at the corner of Fenchurch Street." The general fabric of modern civilization then seemed entirely safe and sound. Today that security is gone. We know that another world war is possible, perhaps even likely. If it comes, it may involve the complete breakdown of European civilization.

But isn't the most sinister thing in the present situation just that we acquiesce in it and that a spirit of defeatism seems to be so widespread? The conduct of our affairs seems to have got beyond us. It is as though we were adrift in a ship, which neither we nor anyone else on board knew how to navigate. So we shrug our shoulders and continue to drift.

Of course, in world history, this material insecurity is no new thing. What is new and terrifying is the spiritual insecurity which lies behind it. It is not only that we have lost control of the ship. We don't trust the existing charts and we are not in the least sure for what port we want to steer. All over the world vast masses of people have—almost suddenly—become uncertain how they want to live and what they would, or should, be at. The old landmarks and the old obligations have gone and no new ones have taken their place.

New Faiths on the Continent

In Europe this process has been fairly gradual. But the term "Christendom" once meant something; it meant that the European nations were held together by a common body of moral and religious convictions. Does it mean anything now? In the mid-Victorian era, the great English orator John Bright struck a note that had a wide appeal when he said in a political speech: "We have the unchangeable and eternal principles of the moral law to guide us, and only so far as we walk by that guidance can we be permanently a great nation, or our people a happy people." Both for Bright and for his hearers their conception of the moral law was colored by the Bible and by many centuries of Christian tradition. But to a large and growing number of people today such words will seem little more than sententious fustian. "Is there a moral law?" they will ask distrustfully. "If so, what is it, and what are its credentials?"

Now if a visitor from Mars came to this planet tomorrow, where would he find the most obvious exceptions to this widespread fatalism and unsettlement? Not, I fancy, in Great Britain, but rather in the so-called totalitarian countries, such as Russia, Japan, Germany and Italy. Violently as some of these are op-

posed to one another, they are alike in this, that in each of them you find great multitudes apparently pulling together with vigor and determination, with a buoyant hopefulness and a common objective. They are setting out purposefully to remold their common life and they feel themselves on top of things and not things on top of them. They are deliberately attempting to check the general disintegration; and if we criticize their methods, we are told: "No doubt the remedy is drastic and unpalatable, but then the disease is desperate."

Further, paradoxical as it may seem, communism, national socialism and the rest are really religious. For whether you have a religion depends not so much on *what* you believe as on *how* you believe, that is, on the quality of your belief and service. To become a nazi in Germany or a communist in Russia is not merely to join a political party; it is to give yourself body and soul to a cause—whether of your nation or your class—and to be ready, if need be, to sacrifice to that everything else including even your life, and to do all this deliberately and gladly. Also, like other religions, these systems are based on definite creeds. These creeds may be false or narrow; in many respects I believe they are so, but I say no more about that since Professor Toynbee will be discussing it in the succeeding article in this series. But, rightly or wrongly, their adherents are convinced that they understand the order of things and what they are in the world for; and that is one conspicuous reason why these peoples are so effective and formidable in action.

Christianity and "John Smith"

Now what is the reaction to these new faiths of the average Englishman or American—let us call him John Smith? I admit it is presumptuous of anyone to claim to interpret the mind of the average Englishman. But I shall be surprised if there's not a good deal of John Smith, as I picture him, in most of you just as there is in me. Well, John Smith may admire these "new faiths" for some things, but there is much in them from which he definitely recoils; for instance, their apparent disregard of kindliness, even-handed justice and respect for individual personality. These are qualities which he values. He associates them with Christianity; and if the world is invited to substitute one of these new faiths for Christianity, he suspects it would be a change for the worse.

But, if he rejects the new faiths, has he any alternative way of life? How far is he himself a convinced Christian? Well, Christianity is part of his tradition. He respects it and is attached to it, if only on sentimental grounds. He likes it to be in evidence on state occasions in private and public life, such as christenings, weddings, funerals, coronations and inaugurations. So when foundation stones are laid and before the daily sessions of Parliament or Congress, prayer is offered in some formal way. But how far is John Smith really convinced of the truth of the great sayings he then repeats or hears? I suspect he himself hardly knows. If pressed, perhaps he might reply: "There's probably something in it." But he shirks the mental and moral effort of probing further.

Yet the central affirmations of Christianity—the sovereignty and fatherhood of God, the brotherhood of man and the eternal destiny of the human soul—are either mischievous delusions or they are the most important things in life. But John Smith never makes the crucial decision. At the center of his being he lives in a mental fog.

If this diagnosis is true, two things follow. (1) A tepid semi-Christianity such as this—faintly trusting the larger hope—won't hold its own against the glowing conviction of the new faiths. You can only counter a religion by a religion. Once during the war I heard a colonel in his mess inveighing against what he thought an overemphasis on religion. "Never trust a man who goes to church twice on Sunday," he said. "Go to church once, very right and proper. Brought up to it"—and so on. But this kind of decent regard for the traditions of one's ancestors will not by itself enable the colonel to govern his own daily life, and much less the life of his country. (2) John Smith junior will probably differ from his father. He will care less for tradition, he will be more honest with himself about his doubts and he will have a more unhappy and distracted life.

The Choice Before the World

At this moment, so far as I can see, there is a choice of three possibilities before the world. The collapse may occur; civilization may crash. Or the world may go pagan and adopt one or other of the new faiths. The third possibility is that there should be a Christian revival on a scale and of an intensity of which there is as yet little obvious sign.

What a trumpet-call and challenge to the Christian church is this! Here I want to speak specially as a Christian believer to my fellow Christians. It is our task to show that in our religion can be found a way of life for the modern world as practical as those offered by the new faiths and far nobler and more permanently satisfying. We have to show what practical difference belief in God makes, and how the Christian message about him is relevant to the problems in which the ordinary man spends nine-tenths of his life: the conduct of the workshop, the office, the stock exchange, the courts of justice and the doings of diplomatists and statesmen.

But if so we must begin by recognizing much more frankly than we have done that we Christians are not yet equipped to meet this challenge, and that for the sake of the world it is imperative that we should equip ourselves without delay. It is not true that all would be well merely if the world would listen to us or to our leaders. The eternal message of the gospel is applicable to every age; but in every age its application needs working out, and in this age it has not yet been worked out. Can you wonder, for instance, that the ordinary layman is hopelessly confused and muddled when he reads of the contradictory views about Christianity and war held by leaders of Christian thought today? You may remember the slogan of one of Mr. A. P. Herbert's heroines: "I *always* believe in *always* doing the *Christian* thing." This is all very well in private life, when no doubt we often have a fairly shrewd idea of what is the Christian thing to do. But when it comes

to public affairs and large-scale organization, we are still at sea—theologians and laymen alike—and it is here that a great deal of hard corporate thinking has to be done in an effort to clear our minds as to what are Christian principles and standards.

Corporate Effort

Now the immensely significant fact of the moment is that this very enterprise is already being taken in hand, though this is not yet generally realized by Christian people. For this purpose all the Christian churches, other than the Roman Catholic, have banded themselves together to set up a joint organization—the Central Christian Council for Life and Work. As a first step this council is convening a great international conference of the churches at Oxford for the discussion of some of the most urgent questions of principle, and for two or three years past some hundreds of the leading Christian thinkers in different countries have been engaged in preparatory work for this conference. There will thus be an unprecedented pooling of thought and experience between churches, like the German and the Russian, which are already in the firing line, and others, like the British and American, which are still comparatively unscathed. Isn't it even a thrilling prospect that the Christian church should be preparing itself to become again an active force in molding modern life?

Now you may well have been asking yourselves: "Isn't all this talk about intellectual difficulty and the need of thought beside the mark? The Christian gospel is plain enough; what is lacking is simply the courage to act on it. As Chesterton said: 'Christianity has not been tried and found wanting; it has been found difficult and not tried.' You would hardly invite the officers of a ship to take part in a learned discussion on the principles of navigation while their ship is actually going down under them. Above all, if you really mean business, isn't it just laughable to ask anyone to become enthusiastic about the holding of one more conference? In recent years we have been only too familiar with conferences; and in all of them there's a maximum of talk leading to a minimum of action."

Need for Enlightenment and Courage

In reply, I would agree that there is much truth in Chesterton's dictum; but it is not the whole truth. People are deterred from trying the Christian way, not merely because they are indolent and cowardly, but also because they are perplexed and confused. And it is just because we really do mean business, and because something far more radical is required in the way of action than hitherto, that a fundamental re-examination of principles is necessary. But in the Oxford conference the churches will be seeking not only a new enlightenment, but also a new courage to act on it. The two things go inseparably together. And though conferences may have a deservedly bad name, no others of recent times have had anything like the same quantity and quality of preparation.

But what the churches are now undertaking is not simply a human cooperative enterprise. If it were, of course it would be doomed to failure; for in the last resort every one of us—all of the Christians of this generation—are at best only rather puny, frightened and futile creatures, here today and gone tomorrow, and quite inadequate to our present responsibilities. But this is reckoning without God. If it is God's work that we are trying to do; unless our Christian faith is vain, nothing less than his inexhaustible power will use our efforts the moment we have faith. For his response to any sincere appeal for guidance and help is proportioned to the greatness of the need, and not to the human resources available. And so we are going forward in the faith that, if this counsel or this work be of man, it will come to nought, but if it be of God, it cannot be overthrown.

Sophisticate

By Zona Gale

THE young and charming girl, in a shining cocktail jacket, sat having a cocktail, in the ornate cocktail bar, at the cocktail hour.

Everything pleased her. The shining jacket was inordinately becoming, the party was to her liking, this bar one of the busiest in town; and she herself felt at some apex of sophistication, of power to enchant, to assess her little world, to be at home among its standards. So the cocktail hour, that pause in the day's occupation, she observed as a ritual.

They had been saying something about Paris—and every nook and corner that was mentioned, she knew. Left bank, studios, clubs, small jolly cafes not yet much discovered, bright figures in the life of the town.

There was mention of some unfrequented village on the French Riviera, and she knew it well; there was little of that smiling coast unfamiliar to her, and beyond, in the lovely hinterland of Grasse and Gourdon.

London—shops, hotels, gossip—she had them all. She was not too definite about galleries, but she could talk of them facilely enough if necessary, and it was seldom necessary. Hollywood, the Miami race tracks; New York and its plays; new books of a sort; the clothes of tomorrow; tennis, golf and the holders of titles; last year's football, next year's possibilities; even a smattering of politics she could call up, especially political gossip.

She was alert, alive—she would have been crestfallen to be otherwise; not to be "up" on all the give and take and glistening surfaces of her world. And anything that she didn't know, she pretended to know.

Of those about her, some knew other and farther facts and implications, were at home in European intrigue, in Asiatic relationship, in research and the findings of technology and the physical sciences. And there were still others of them whose young faces carried that unmistakable mark of secret knowledge of the ways of the mind and the spirit, both old wisdom and new perception—wide areas of truth.

Such things these young and charming folk in the cocktail bar dealt in, and in all that might be expected

of them they were *au courant;* they were, they liked to think, "on their toes."

Save to one set of facts alone.

Now this transition will sound brutal and bald. It should sound so, for it is so.

They knew everything, there at the cocktail bar, save what they were doing, there in the cocktail hour. And if anybody had risen and told them, writing perhaps on the bright gold wall, they would all have been as amused as at any other abrupt handwriting on any other familiar wall.

They knew everything; they were sophisticates; but ask any of them the simplest facts related to this that they were so busy about, and the answer would be a tolerant:

"I wouldn't know."

Bad taste to know. Tiresome to know. And anyway, what of it?—their I.Q.'s rating at about ten years of age.

What of it that alcohol is not a stimulant but a narcotic—that medicine classes it with opiates, that with even a little taken, some of the brain goes to sleep?

What of it that alcohol is rated by medicine as a toxin, decreasing resistance to germ attack and undermining power to throw off disease?

What of it that children to be born will have less vigor, less vitality, less power to meet life because the mother or the father has done what "everyone else is doing."

Tiresome to know these things. Bad taste to talk about them. Yet Johns Hopkins and Harvard and Yale and the Mayos—they all will talk about it, if one asks them.

Instead of asking, any cocktail lounge will cry, with one voice: "But of course we know when to stop."

In that case, they must stop before they begin. For the young and charming Thing must remember that *any amount puts some of the brain to sleep.*

Narcotic, toxin, resistance weakener, attacker of children—it is with these that the young and charming Thing is so occupied, in the cocktail bar, at the cocktail hour.

Sophisticate—and she knows practically everything else but this!

Canada and a European War

By Eric A. Havelock

AT THE TIME of the last federal elections in Canada the issues which dominated the Canadian mind were primarily domestic. Unemployment, low prices and mounting debts were the facts which every politician was asked by the electorate to face. Today, though none of the problems underlying these facts have been remedied, they no longer seem so immediate and urgent. Our wheat enjoys a temporary price rise, our mining industry is booming, and corporation profits have risen to 1929 levels. In this altered psychological atmosphere the Canadian people have leisure to contemplate a new problem which bids fair to overshadow all our past worries—the problem of our foreign policy.

What, in a world which appears to be rapidly rearming for another war, is the wisest course for Canada to pursue? How should she best safeguard her own interests and at the same time throw what weight she possesses on the side of peaceful change? Is peaceful change indeed possible, or are counsels of despair the only prudent ones? These questions, which would have seemed academic two years ago, are so no longer. The apparent failure of the League of Nations, of which Canada is a member, and the rearmament of Great Britain, center of an empire of which Canada is also a member, have made Canada's future attitude to both league and empire a paramount issue. Any shift in her relationship to either would produce some corresponding adjustment in her place in the family of American nations. Thus in effect Canada today faces the problem of her attitude to the contemporary world as a whole.

Yet what that attitude is going to be it is not easy to say. Plenty of speeches are made and editorials written on the subject but they can never be said to reflect any general Canadian outlook, for the very good reason that there is no such thing. The Canadian's attitude to foreign affairs varies with his race, province, politics, and even with his economic status. This of course is true of any country where public opinion is not manufactured by high pressure dictatorship. But Canada's position is nevertheless one of peculiar ambiguity.

Both the major powers, to whom Canada is closely linked by history and geography respectively, have no doubt where their immediate interests lie. British patriotism relies on a strong empire, a big navy to defend it, and a balance of power in Europe to neutralize any threat to its defense. The interests of the United States are best served by a pan-American formula which virtually assures the United States dominance of the continent, no European commitments, the open door in the East, and an equally strong navy to support these policies. But Canada's fundamental disagreement begins with the elementary question of where even her immediate interests lie: and this is because an independent policy of her own is almost impossible.

History, which created Canada as a British colony, made her historically dependent on Great Britain for leadership. Geography, which aligns her with the richest nation on earth along a frontier not only undefended but indefensible, places her automatically within the range of United States policies. How is she to reconcile membership in the empire with her presence in North America? The problem is a familiar one

but is being brought home with added force in 1937. History complicated it still further when it carved this British colony out of the possessions of Old France, with the result that today around the shores of the St. Lawrence there exists a compact block of French-Canadians with a separate language and culture forming over a third of our total population and united in the one desire to have nothing to do with either Great Britain or the United States, but to live in a purely Canadian isolation from the rest of the world.

Baffling Problems

Such are the alternatives which create a fundamental ambiguity in the Canadian outlook on the world. They caused a recent writer in the *Winnipeg Free Press,* the one newspaper in Canada with a keen sense of foreign affairs, to lament: "The mere asking of these questions clearly shows that Canada has a much more difficult and baffling problem than have most countries, because our problem is not primarily one of providing armaments and developing military forces, but it is first of all a problem of deciding upon foreign policy. What policy are we going to adopt with respect to the world outside our own borders?"

The stronghold of imperialist sentiment has always been the wealthy province of Ontario. Its blend of United Empire Loyalist and north of Ireland stock has maintained a conservative and almost colonial tradition, which comes into direct conflict with the nationalism of the French-Canadian habitants of Quebec. If English-speaking Canada has forgotten how Canada became British, the French-Canadian has not. He still regards himself as the only real Canadian and jealously guards his medieval Catholicism, his native language, law and education, tolerating the British connection only in so far as it protects him from American penetration.

This attitude is reflected daily in the French language newspapers, and in the last war produced a successful passive resistance to military conscription when it was introduced by a federal coalition government representing mainly British-Canadian opinion. Today it emerges in the platform and policies of the various semi-fascist groups in Quebec which seek to fuse hatred of the trusts, of the Jews and of the British empire in a curious amalgam. Their roots lie in economic distresses beyond the scope of this present article, but the demand for an independent French-Canadian national state on the banks of the St. Lawrence is inspired not by economics but by history and race jealousy, and should not be forgotten, although it is a factor of which public opinion in Great Britain and even in many parts of Canada is still almost wholly ignorant.

The Past Determines the Present

The three Maritime provinces, though their economic interests lie with New England and have been consistently sacrificed to the tariff policies of Quebec and Ontario, have not allowed this fact to affect their political thinking. They conserve early tradition, and follow Ontario's lead in imperial sentiment much as they resent it in other fields. Thus in eastern Canada as a whole it is the past which determines the present, though with very different results in the French and British sections. It is when we turn to the west that tradition begins to lose its grip. The farmers of the prairie provinces are not nationalists in the Quebec sense; if they too have begun to threaten secession from the east, it is not because of any indigenous culture or racial distinction, but solely to escape eastern creditors and eastern tariff-makers.

The radical west, however, has a more lively sense of its community with the United States than has any other section of Canada. It is "pro-American"—much of it was settled by Americans along the southern border—and correspondingly disinclined to underwrite the British empire in all emergencies. British Columbia, on the other hand, insecurely linked with the rest of Canada by the two railways that cross the Rockies, cultivates her own individual outlook. This too has its own contradictions. The province electorally is the stronghold of the new socialist party which forms the official opposition and is committed to a course of isolation in foreign policy. Yet many sections, notably the capital Victoria, have been settled by middle class English families whose garden fences symbolize their devotion to everything English. Oriental immigration has created an anti-yellow complex which is likely to become more rather than less severe, but coast sentiment is anxious to retain and extend the Japanese trade and readily follows the British lead in condoning Japan's policy in China.

The Imperial Tie

As may be expected, and as this analysis shows, these various reactions have always been conditioned either positively or negatively by the imperial connection. Time has modified this connection fairly drastically. To appreciate the change one need go back no further than the years immediately preceding the war. Canadian sentiment was then roughly divided between old-fashioned colonialism with its complete reliance on British policy, and the newer nationalist conception fostered by Laurier and the Liberal party of Canada as primarily a North American nation, detached alike from European politics, and from schemes designed to tighten the imperialist system. The war itself seemed to swamp the latter conception, yet in the final result, with the creation of the imperial war council, and the joint empire delegations at Versailles and Washington, it was seen that a compromise had been effected between colonialism and nationalism. Canada was committed to pursue a single imperial policy in foreign affairs in the old colonial pattern, yet this policy was to be no longer a product manufactured in the British foreign office, but achieved by joint consultation between mother country and dominions acting as equals on the new nationalist pattern.

The arrangement, however, has proved unworkable. Under successive Liberal administrations, the tendency to imperial decentralization has continued. Canada refused to underwrite the Locarno Treaty, she began to place her own diplomats in foreign capitals, and finally came the Statute of Westminster, leaving nothing but

the crown as the symbol of imperial unity. The Tory press of Ontario might decry the statute and its implications, but Canada as a whole has been at least passively content to accept them.

Failure of Ottawa Trade Pact

The Conservative regime of Mr. Bennett saw a brief attempt to recreate the imperial issue by reviving the project of an economic empire, first mooted in England thirty years before. The conference to achieve this was held at his invitation on Canadian soil, but even the Ottawa trade negotiations, though widely advertised for propaganda purposes, were frustrated by the logic of Canadian independence. The demands of British versus Canadian industry and agriculture at the conference proved in effect irreconcilable, and nearly provoked an open rupture. The resultant agreements have never enjoyed enthusiastic support in either Great Britain or Canada, and the present government when it revises them will probably move toward abandoning the conception of an imperial trade unity on which they were built.

Upon the old pattern of imperial relationships there has been imposed since the war the new one of league membership. At first sight this might seem to offer a solution of Canada's dilemma. The new by replacing the old could, by committing Canada to cooperation in maintaining world peace through pooled security, supply her with a foreign policy untainted by past imperialism. In the event her path has not proved so simple. For one thing, while membership in the league flattered her latent nationalism to the point where even French-Canadian senators and ministers of external affairs could enjoy periodic trips to Geneva, commitments under the league covenant have always conflicted with the desire of Quebec and the west to escape the vortex of Europe on general principles. For another it is becoming increasingly difficult to distinguish league policy from the old British foreign office policy of a European balance of power to conserve the status quo.

Suspicions of the League

The suspicion has grown that the league might be used as an instrument to induce Canada to underwrite imperial policies in a new and more subtle form. Pro-league idealists in Canada, sincerely anxious to see the dominion make a contribution to the collective peace system, have refused to face the possible clash between this aim and the imperial system of interests. Now that the collective system is in danger of breaking up, therefore, they have no policy to suggest for Canada except that of blindly following Britain's lead. Since that lead is in the direction of rearmament, league sentiment in Canada is at a low ebb. The confusion is accurately reflected in the attitude for example of the Toronto morning press, which now openly acclaims the league as an instrument of purely British interests, and that of the *Winnipeg Free Press,* which demands a return to the ideals of collective security without in any way indicating what Canada could do to help achieve this return.

To sum up, the years since the war, while they have not reconciled the attitudes of Canada's diverse population nor given her a definite point of view on foreign affairs, have witnessed at least a growing detachment both from the empire and the league. Thus, when our representative at Geneva last year suggested in committee the imposition of oil sanctions against Italy, his government was quick to wash its hands of any initiative in the matter. At the fall meeting of the assembly, the prime minister disappointed both Geneva and London by declining to accept responsibility in future for the sanctions system. He added pointedly, by way of comparison, that the British Commonwealth itself was not primarily an association of nations banded together to make war. When a certain British lord a little later, during a tour of the dominion, demanded a Canadian defense policy to assist the empire, the federal minister of defense invited the wrath of the Ontario Tory press and the applause of Quebec and the west by denouncing "peregrinating imperialists."

Trade Factors Will Rule

Yet no party or group in the dominion is willing to give any official welcome to American protection or leadership in place of British or European commitments. President Roosevelt, after breaking precedent by a personal visit to Government House at Ottawa last summer, publicly announced a few days later that the United States stood ready to protect not only herself but her neighbors too. The reference was too pointed to be missed, but Canadians generally would rather pretend to miss it. We accept the United States as we accept the atmosphere, which is so necessary to our field crops, but unpleasant enough to grumble at. Canada's vacant seat at the pan-American council table at Buenos Aires is likely to remain vacant unless a world war forces us to choose openly. Even then the choice might be the traditional one.

For while this article has discussed the problem in terms of local, racial and historical sentiment, it cannot close without noticing the fact that Canada is a developed capitalist country, in which trade policies and the drive for profits are likely in a crisis to override all other considerations. Her people as a whole live largely by the export of raw materials to world markets. The United States and Britain are her best customers. But whereas trade across the line is unlikely ever to become a matter involving foreign policy, trade across the sea is very different. It bulks so large in our economy as to make it virtually impossible for us to enact such neutrality legislation as, for example, the Nye committee recommends for the United States.

Strict neutrality can be bought only at the price of sacrificing overseas trade if necessary. Yet such trade to Canada is not a luxury but a necessity. Thus the imperialist is quick to point to the fact that it is the presence of the British fleet which in peace or war time guarantees the Atlantic shipping lanes to us. Our foreign trade then, concentrated as it is in the British market, would seem to identify our foreign policy with that of Great Britain. The present government, by virtually turning its back on the Ottawa treaties and assiduously building up trade agreements with all European powers and with South America and the East, is in effect seek-

ing to spread Canada's economic interests as widely as possible. Such a free trade policy therefore becomes an assistance to neutrality.

But that is not the whole story. Sections of Canada, especially in the east, have become heavily industrialized, with a capacity for machinery and metal production which was used extensively for war purposes twenty years ago. Now that British rearmament is under way, inquiries begin to reach Canadian firms looking to the supply of British needs from Canadian factories, not so much of shells as of raw materials, steel plate, and machinery suitable for armament production. Where this will lead to no one can now foresee. The prices of such Canadian armament shares as Canadian Vickers, Canada Car and Foundry, or National Steel Car have more than doubled in the last two months. There is no doubt that part of the present boom in Canadian industry is a reflection, however indirect, of the boom created by rearmament in Great Britain.

Since both employer and worker share in the benefit of this business improvement, and since war preparations abroad are automatically registered in the price rise of our primary farm products, it can be seen that economic detachment for the Canadian people is likely to become increasingly difficult. Thus economic determinism may yet serve to cancel all the reluctance of Quebec and the west to engage in the next European war, if such should develop. The penetration of American capital into Canada affects the matter not at all, for American capital is as little reluctant as Canadian to sell war materials to a European belligerent. The government is prevented by its political philosophy from interfering with or regulating the business in any way. Thus history may yet repeat itself, and a Canadian expeditionary force may one day cross the seas once more to make the world safe not only for Canadian ideals but for Canadian capital.

This is a somber note on which to end, but these are somber days. The Canadian people have not made up their mind where they stand in the modern world. They may have to decide soon, or the matter will be decided for them.

VERSE

'War Games' in the Newsreels

WITH unconcern, as though the cinema dark
Wrought stupor, we behold great squadrons fly
Releasing giant bombs which find their mark,
Hell's plummets swart against the innocent sky.
We watch grenades swift hurled devised to spread
Outrageous poisons by which men shall fall,
Compared with which the cobra's lifted head
And thrust are brotherly and genial.
Most unconcernedly we watch, blind, blind!—
Who should discern within this casual reel
Of monstrous "games" the extinction of our kind.
O God, what wounds at last shall make us feel
That we contrive by our own odious plan
The doom not of vast armies but of man?

ADELAIDE LOVE.

New Crucifixion

NOW, around the world, the mills
Are making spikes that men
May take the Christ, the Lord of Love,
To crucify again.

Now the mills are making spears
To pierce the Savior's side;
For men will mock the Son of Man
After he has died.

But naught that men can make or do
Will hold him in the tomb,
For he will rise eternally
To save them from their doom!

EARL BIGELOW BROWN.

If the Mind Survive

STONE shall decay; but if the mind survive,
Even in altered garments, it shall keep
The marble mold of beauty still alive,
While castles fade and empires fall to sleep.

The mind's imperishable glass shall hold
The image of each altar, dome and bust;
And in this record, though the suns turn cold,
The shattered column shall outlive its dust.

STANTON A. COBLENTZ.

Bethlehem Steel Company

A NIGHTMARE has pursued me for months;
I cannot sleep, and I cannot get out of my mind
that dreadful name:
Bethlehem Steel Company.
The first word shines
like a beautiful legend or like starlight:
blue nights, the orient, the babe in the manger,
shepherds and greetings of peace—
Bethlehem Steel Company.

And then those American projectiles,
guns and mortars,
mutilating of human beings, the breaking of flesh,
waves of blood—
O what demon has invented that!
Bethlehem Steel Company.

HELGE GRANAT.

Translated from the Swedish by Llewellyn Jones.

MARCH SURVEY OF BOOKS

Peace or Neutrality?

NEUTRALITY AND COLLECTIVE SECURITY. *By Sir Alfred Zimmern, William Edward Dodd, Charles Warren, Edwin DeWitt Dickinson. Edited by Quincy Wright. University of Chicago Press, $2.50.*

THE HARRIS Foundation lectures of 1936 serve to mirror the prevailing confusion and weakness in current thought about war and peace. By midsummer, when they were delivered, the league's halfhearted efforts to halt Italy's conquest of Ethiopia had failed; while the United States Congress, after considering far-reaching measures designed to meet the exigencies of a European conflict, had shown itself unwilling to enact such novel bills. Competent advocates of peace and cooperation, including some of the Harris Foundation lecturers, felt baffled by the disturbing course of events. Having prepared three suggestive addresses on the principle of collective security, Sir Alfred Zimmern ventured to preface them with the observation that recent events had made the subject seem "little more than an academic theory, if not the daydream of a visionary." Nonetheless, his contribution, along with Warren's brief but excellent paper on "Congress and Neutrality," deserves the attention of thoughtful readers. Dodd's sketchy account of American development is undistinguished, and Dickinson's legalistic outlook makes his treatment of "The United States and Collective Security" inadequate and disappointing.

Although Zimmern possesses some of the limitations of the English liberal school, he displays a noteworthy appreciation of realities and a healthy readiness to abandon discredited ideas. Unlike Dodd, he believes that the Wilsonian league has rested upon shaky foundations which need to be transformed and strengthened. More clearly than Dickinson, who places much emphasis on the necessity of new covenants and legal devices, he perceives that international law is of little moment in a world shaken by violent forces. He entertains no doubts or illusions concerning the dangers inherent in imperialism, economic nationalism, militaristic fascism and the practice of power-politics. Of capitalistic imperialism and its unfortunate consequences, not the least of which was the dehumanization of the capitalist himself, he speaks with remarkable understanding and clarity. His characterization of the business magnate, who in another age might have been a Persian satrap or a wealthy abbot, is particularly striking.

In spite of unfavorable circumstances, Zimmern affirms that the principle of collective security can be carried out through cooperation among the democratic countries. These "welfare areas," devoted to the twin ideals of constitutional democracy and social progress, relatively free from the evil influences created by the pursuit of power-politics and possessing greater resources than the fascist nations, can and should present a united front against any disturber of the peace. Russia is included among the welfare states. No compromise, even in the matter of colonies, should be made with the fascist powers. "It will be a strange finale for our civilization if it is destroyed by weapons delivered over by the 'haves' to the 'have-nots' in a misguided effort to placate their ambitions." Zimmern envisages extensive economic and political cooperation among the welfare states, as well as a union for defense.

At this point, however, he stops short. Manifestly, the democratic states are likewise, to a considerable extent, reluctant to abandon the path of imperialism and power-politics; and they have shown little disposition to cooperate in any significant endeavor. They have been sadly lacking, moreover, in constructive leadership such as Zimmern attributes to them. Whether democracy can survive the attacks of fascism without resorting to undemocratic methods is indeed problematical. Zimmern's analysis, however, is inadequate.

Charles Warren treats the war problem admirably with special reference to the United States and neutrality legislation. Judging particularly from the experiences of the last war, he is convinced that the typical peace-loving American can easily be aroused to support participation in another conflict, and further that such participation will be almost inevitable unless insistence upon the validity of neutral rights regarding trade is abandoned. He offers a lucid and suggestive survey of the opposition to the neutrality bills of 1936 and concludes justifiably that the attitude of the majority in Congress apparently reflected prevailing sentiment among the people. His final comment presents a striking summary:

"In a neighborhood of highly inflammable buildings, to rely on the supposedly fireproof quality of one's own house, and to make no effort to prevent a conflagration starting, is a dangerous means of trying to 'play safe.' If, however, we are resolved to sit on the fence, surrounded by tanks of gasoline, and to watch the match being scratched without taking any part in trying to prevent it, then we ought to make pretty certain beforehand, not only that the house into which we are going to retire is fireproof, but also that the atmosphere will be such that we can comfortably live in the house while the neighborhood is ablaze."

G. LEIGHTON LA FUZE.

Suits and Trappings of Fraternity

FIFTY MILLION BROTHERS, A PANORAMA OF AMERICAN LODGES AND CLUBS. *By Charles W. Ferguson. Farrar & Rinehart, $3.00.*

FROM PHI BETA KAPPA to the Concatenated Order of Hoo-Hoo (which is not as silly as it sounds), and from the Ancient and Honorable Society of Free and Accepted Masons to the Society for the Prevention of Calling Sleeping-car Porters George, Mr. Ferguson has surveyed the entire field of American fraternal, social, benevolent, uplift and patriotic organizations. What he reports is both informing and amusing in detail, and socially significant in the aggregate.

The impulse to join something is evidently one of the most universal characteristics of the American mind. If one were to admit that there are those who join churches for no more discriminating reason than that, perhaps it would account for some of the less admirable aspects of our so-called religious life. Whether the lodges and fraternal orders are more of a help to the cause of true religion by the emphasis which many of them give to ethical and even to theistic teaching, or more of a hindrance by draining off energies which would otherwise go into the churches, is a question on which there has been much controversy. Mr. Ferguson wisely keeps clear of that debate, but he supplies facts that are of interest to those who wish to take sides on the issue and to all who care to understand the social structure of the United States.

The most conspicuous and essential fact about that social structure is that the whole nation consists not of one hundred and twenty million individuals held together only by one encircling container, like so many beans in a bag. It is a complex of many groups, overlapping and interlacing. If they did not overlap, they would be divisive; since they do, their influence is unifying. It could be argued that America is integrated into a

single national community largely by virtue of these smaller units of organization, many of which make a great show of exclusiveness and secrecy. As to college fraternities and "secret societies"—and of course these are included within the generous limits of Mr. Ferguson's list—it has long been an open secret that their only secret is the fact that they have no secrets. It is plausibly suspected that the same things might be said of other orders that endeavor to enhance their dignity by the glamor of mystery.

There is an ample field for further research, even perhaps to the odious extreme of Ph.D. theses, in the operations of the "fifty million brothers." First, psychological: Why do they join? Is it that little men with meager lives may find compensation for their separate insignificance and escape from the tedium of their drab lives by prospective candidacy for the office of "grand exalted potentate"? But in other countries kings and princes join, and here the membership of lodges is not chiefly among the dull or disinherited. Or is it a persistent adolescent desire to "dress up" and pretend? Or—but a dozen other possible reasons suggest themselves. One would like to know, rather than guess, the inner urge that multiplies and fills the lodges. Second, financial: What does it cost, in the aggregate? We know about how much money America spends in keeping its churches frugally alive. How much does it spend on its fraternal orders, excluding insurance dues in those that have an insurance feature, but including expenditures for attendance at conventions and other hilarities? Perhaps an answer is unimportant but it would be impressive, and interesting. Third, practical: To what extent do those who join get what they go in for, and what—by any scale of measurement our hypothetical research student can devise—is the total contribution of the organizations to the well-being of society?

Those who remember Ferguson's *Confusion of Tongues,* in which he pictures the more extravagant and bizarre varieties of American religion in the nineteenth century, will know how well his mind and style click in carrying out his present task with the lodges. It is his happy gift to deal in a not too solemn tone with movements that take themselves more seriously than they can ever be taken by those outside of their mystic circles. Yet his gaiety of manner cannot give offense to even the most sensitive devotee. There is no scorn in his humor. The members of these various orders and clubs are just the general run of American citizens, including you and me and doubtless the author himself. And if the author delicately hints that whatever their lofty merits, some of them have their funny aspects—well, they have.

W. E. Garrison.

Not Theology but Testimony

The Meaning of Christ to Me. *By Robert E. Speer. Fleming H. Revell Company, $1.50.*

IN HIS LATEST book, the veteran secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. bears witness to the vital meaning of Christ for his own life. In six brief chapters he discusses what the earthly life, person, death, resurrection, lordship and second coming of Christ mean to him.

The nature of some books necessarily limits the range of their appeal. They are welcomed by those of identical persuasion; they serve to strengthen convictions already established. They may also appeal to those of uncertain beliefs in quest of guidance to a more settled faith. On the other hand, those convinced of the invalidity of their premise and approach seldom respond to their substance. Such is the nature of the present volume.

The unique features of Jesus' earthly life constitute an ideal character pattern, which the world sadly needs to emulate. Christ has greater significance for Dr. Speer. He advances reasons for his belief in Christ's deity. Personal sorrow and suffering is less perplexing in the light of Calvary. Christ's death not merely reveals the suffering and self-limitations of infinite love, but the power of godliness to vanquish evil. The resurrection assures possible victory over sin, defeat and death. Christian living calls for unqualified fealty to Christ's lordship. "The Second Coming is the inevitable historical sequence of the first coming. The two are indissolubly bound together." Moreover, Christ's second coming "is, as all who cherish the belief know it to be, the dissolution of every misgiving as to the truth of his virgin birth, his miracles and his resurrection." Dr. Speer seeks to strengthen his position by numerous quotations, and justifies his faith on the authority of Scripture, which he freely uses.

At the end of a long stretch of worthy public service, with its endless vicissitudes, Dr. Speer is able to testify: "He shall suffice me, for he hath sufficed." Herein lies the significance of the present volume. It is the witness of one who has verified to his own satisfaction Christ's assurance: "If any man willeth to do his will, he shall know of the doctrine."

William E. Hammond.

What's Wrong With the University?

The American State University: Its Relation to Democracy. *By Norman Foerster. University of North Carolina Press, $2.50.*

THE AMERICAN state university has progressively tended to subvert the higher interests of American democracy. It has devoted itself to ends that are not ends, to truths that are only half-truths, to services that have turned out to be disservices, to practicalities that have become impracticalities and absurdities."

These opening words of Dr. Foerster's introduction present the charges he (himself associated with a state university, for he is at present director of the school of letters at the University of Iowa) would bring against our state-supported institutions. He surveys their history, he scrutinizes their objectives, he evaluates their contributions to American democracy—and finds them wanting.

Under the guise of a sentimental humanitarianism, he believes, they have given the people what they wanted with slight respect for the liberal education, which according to Dr. Foerster, they needed. Blinded by the popular faith in the omnipotence of science, they have produced puny leaders devoted to "scientism" and unaware of the abiding problem of human values. Moreover, motivated by the doctrine of equality of opportunity, the state universities have concerned themselves with the intellectually average and even unfit, and as a result academic standards have been lowered and the brilliant mind with a capacity for leadership has gone undernourished or has fled to the slightly greener pastures of the privately endowed college.

The chapters in which the author analyzes the political, economic, philosophical and religious forces which have combined to bring our state universities into being and to nurture them through the years, are among the best. Plans and programs we have today in abundance, and they have their place; an educational philosophy, intellectually conceived, historically documented, sincerely concerned with the present and yet courageously prophetic (for our today has both a yesterday and a tomorrow)—this is less common by far and sorely needed. It is such a philosophy which Dr. Foerster presents for our consideration.

He would revive the half-forsaken ideal of the historic college of liberal arts. He would restore an education which is broadly liberal, aiming not at vocational training but at the development of men and women. Its practicality shall be not in skills for the trivial tasks of the day but in enlarged abilities for planning and living a reasonably full and intelligent life. Changes in mechanisms are not enough; we need a change in the realm of "the controlling spirit."

And what of those unable to adapt themselves to so strong a diet or without desire for it? The reader's question is answered by the suggestion of vocational schools, frankly so-called, junior colleges, or a new type of institution geared to the needs and wishes of the less capable, from which the fit, presumably, would be barred.

Although it is the state university upon which the critic's lenses are focused, many of the alarming symptoms of incapacity and even functional disorders and organic weaknesses revealed are part of the American body educational, and no leader of a privately endowed institution is likely to read the book breathing the prayer of the self-righteous Pharisee.

This is a book for many readers. Every teacher and student should read it, either as an irritant or a challenge; every college alumnus should read it, if only to offer himself his chance to defend his right to the title, educated; every parent of a student in attendance at a state university should read it, although the reading may dim his superb faith in the miracle of education; every intelligent taxpaying citizen concerned with the question of tomorrow's leadership for a troubled democracy should read it.

It is a book of warm human wisdom, written in a style of precision and beauty.

KENNETH IRVING BROWN.

Christ and Mohammed

THE PERSIAN JOURNEY OF THE REVEREND ASHLEY WISHARD AND HIS SERVANT FATHI. *By Elgin Groseclose. Bobbs-Merrill Company, $2.50.*

FOR TWO or three years shortly after the World War, Dr. Elgin Groseclose was a member of the Near East Relief Committee, located in Persia. Although an economist by profession, Dr. Groseclose has always been keenly interested in the spiritual side of life (he is, if I am not mistaken, a licensed minister), and this readable and shrewdly constructed novel of his is at bottom a meditation on the justification of the Protestant missionary's activity in the Orient.

The Reverend Ashley Wishard, sent to Persia without instructions by a prosperous independent church in New York City (or perhaps more strictly, by a wealthy individual who attends that church), wisely decides to learn what the Persian civilization has of value before attempting to suggest improvements. Modern missionaries realize that they must learn as well as teach, since there is no group of the human family from which an outsider cannot acquire a great deal of truth and wisdom. He spends two years in studying Persia and its people on the ground before he makes any effort at evangelism; and more than once in the course of his investigation he becomes conscious of Oriental merits and Occidental faults which stagger him and sometimes incline him to doubt whether such as he have a message at all for the placid, patient, gentle, thoughtful children of Mohammed.

Although neither the Reverend Mr. Wishard nor the Reverend Dr. Groseclose is a dogmatist, and no conclusion is forced on us, and the book is rather a stimulating query than a textbook, I think the conclusion we are to draw from the story as a whole is that this missionary, being one of those modest and thoughtful men who ponder, sympathize and strive ever to learn, is painfully conscious that the impatient, dogmatic, arrogant Western Christian, tempted as he often is to overestimate the importance of Christendom's mechanical superiority, is not inevitably and at every point nearer the eternal truth than the Oriental. Nevertheless the author is convinced that Christianity's spirit of hopefulness, and at its best its eager and active charity (it seems to me that the Reverend Ashley Wishard is nearer God than the beautiful old mendicant dervish of the story in that he is not satisfied with contemplation of God, but pours himself endlessly into the task of showing God to other men) is better than the supine fatalism of the East. The problem is complicated by the fact that the missionary's active and successful evangelization, as far as the story goes, is limited to the savage and impulsive Kurds of the mountains, who are not Orientals at all, in the sense which the author gives to the word. Perhaps we shall hear more of the suave plainsmen in a sequel. In any case, the thoughtful little volume has enough of poetry, of pleasantly conveyed information, of fresh and piquant dialogue, and of well managed suspense, to please the fiction "fan" as well as the more meditative type of reader. And as a Christian document, its fairness and caution should give it value which propagandist writing lacks.

ROY TEMPLE HOUSE.

One of the Nine

BRANDEIS. *By Alfred Lief. Stackpole Sons, $3.00.*

WHEN President Wilson was seeking advisers for the peace conference he is reported to have said: "I need Brandeis everywhere but I must leave him somewhere." After reading this biography one is inclined to believe that if Brandeis was not everywhere he has at least had a hand in everything of significance since his vigorous prosecution of the Ballinger case in 1909. His range of interests included battles on behalf of the people for regulation of utilities, railroads, life insurance; active participation in labor relations as an arbitrator; drafting and sponsoring regulatory legislation, such as the Federal Trade Commission and Clayton Acts; pleading, as the people's advocate, before the Supreme Court for minimum wage laws and other social legislation; advising and helping to finance Zionism. The story of this man's life is the story of the struggle for social legislation in the United States. It is the story of a fighter; a liberal with unusual facility for earning money and unusual generosity in using his energy, time and wealth in helping to solve public problems. "Some men," he says, "buy diamonds and rare works of art. Others delight in autos and yachts. My luxury is to spend my surplus effort, beyond that required for the proper support of my family, to the pleasure of taking up a public problem and solving, or helping to solve, it for the people without receiving any compensation."

Closely associated with Brandeis in many of these voluntary crusades was E. A. Filene, whose passion for reforming the social order has recently found him increasingly active in the cooperative movement, which Brandeis espoused twenty years ago. The public service rendered by these co-workers is a striking refutation of the classical economists' assumption concerning the "economic man." Here are two men, at least, who do not work for profit alone.

Why was Brandeis so conspicuously socially minded in such a distinctly acquisitive era and society? Not because of his race, for he did not realize that he was a Jew until the summer of 1910, when he was already past middle age. Not because of his religion, for he has never been interested in formal religion. His reading has influenced him, of course, but Mr. Lief tells us that he built and developed his philosophy of life on and through experience in fighting concentrated power and privilege in high places. His early family background, though comfortable, gave

him a heritage of nonconformity and a passion for justice. His formal education, both here and abroad, followed by his work at Harvard, crystalized his thinking.

Thoroughness, infinite patience and determination mark his work. When battling the powerful New Haven interests, a knowledge of accounting proved imperative. Instead of hiring an accountant Mr. Brandeis mastered that necessary tool of a modern corporation lawer. So thoroughly did he master the subject that by using scattered bits of information he reconstructed the New Haven's accounting and financing system. This was the cornerstone on which he built his long prosecution which was ultimately successful. Similar tactics applied in the Ballinger case led opponents to insist that he used secret detectives.

That the life of a self-appointed reformer is not easy is demonstrated by Mr. Brandeis' experience. The enemies he made during many years rose up against him in 1916 in a vicious fight to prevent his confirmation as a justice of the Supreme Court. Even such a progressive as Borah was then thought to be voted against Brandeis, though later he repented of his action.

Although regarded as "a near socialist" by his enemies, Mr. Brandeis renounces socialism as a means of economic organization. He believes in a reformed and regulated capitalism. He has always fought bigness and inefficiency in business. With others of his time he affiliated with the Civic Federation as a means of harmonizing employer-employee relations. He early advocated strong labor unions, including the industrial type, and himself served as arbitrator in the clothing trades. Scientific management won his support, for in it he saw a way of reducing waste, to the ultimate advantage of employers and workers. Twenty years ago Brandeis regarded industrial absolutism as the chief cause of social unrest, and advocated industrial democracy as the only real remedy.

Mr. Brandeis was always at least a generation ahead of his time in his thinking on economic questions. In 1915 he held that unemployment "irregularities may be overcome, some of them entirely eliminated, and where some remain the state may step in and by state insurance and state employment take up the slack and assure every man a real opportunity, instead of a paper opportunity in this country." The right to steady work was held coequal with the right to regularity in payment of interest on bonds. Consumers' cooperatives, by utilizing their productive and purchasing power, could prove the practicability of industrial democracy and provide safeguards for the community. In 1908 Brandeis undertook to educate the Supreme Court, a task he has continued ever since both as attorney and justice. His brief in the Oregon ten-hour law for women was unique in the annals of Supreme Court pleading. Based on the researches of his sister-in-law, Miss Josephine Goldmark, the brief devoted fifteen pages to a review of American and foreign legislation, ninety-five pages to sociological facts, and two pages to law. The court upheld the statute unanimously and commended Brandeis for his able argument.

In a long, busy life devoted so largely to public service, what has been Mr. Brandeis' greatest achievement? Those familiar with his work might find it difficult to single out any one accomplishment, contending rather that his career as a whole has been a remarkable example of acceptance of civic responsibility. Here is a man who became a national figure a quarter of a century ago, yet never held a public office until his elevation to the Supreme Court. Many would regard his appointment as justice as a great personal triumph, but to Mr. Brandeis the bench was rather a means whereby he might continue his public service with greater effectiveness. To the subject of this biography there is no doubt that his greatest achievement was the struggle with insurance companies, followed by inauguration of the Massachusetts system of mutual savings bank life insurance. Thanks to Mr. Brandeis, thousands of persons in his adopted state have secured insurance protection at lower cost. Is it not significant that although this plan has functioned successfully for twenty-nine years no Brandeis has appeared in any other state to demand its adoption?

What were Mr. Brandeis' views of the law and Supreme Court before he became a justice? "Legal justice had failed to conform to contemporary conceptions of social justice. Since the adoption of the Constitution the ownership of tools had passed from the workman to the employer. Legal science . . . ignored the new social needs, and courts continued to apply eighteenth century ideas of individual liberty and the sacredness of private property." Statutes expressing the new social spirit which were clearly constitutional were construed away by judges imbued with relentless individualism. "The potency of mental prepossessions" was evidenced in Supreme Court decisions. Lawyers and judges must study economics, sociology, politics. Such facts lead the reader to wonder why legal knowledge alone is considered in appointing judges. Would it be any less objectionable to appoint as judge an economist or sociologist untutored in law than to appoint a lawyer untutored in economics or sociology? In deciding labor and rate cases the economist would doubtless do the more expert and better job. What would happen if President Roosevelt were to appoint a past president of the American Economic Association to a Supreme Court vacancy? I suspect he could learn the necessary law at least as readily as a lawyer could learn the intricacies of value for rate-making purposes.

Mr. Lief has performed a notable service. We are reminded once more that age is a matter of mental outlook, not years. There may be "nine old men" on the bench but at least one of them is younger than many critics of the court. I wish I could find some means of getting all my lawyer friends to read this "history of a personal ideal." Better still would be its inclusion as required reading for students of law, history, economics, government and sociology.

LELAND J. GORDON.

A Guide to the Bible

KNOWING THE BIBLE. *By Raymond C. Knox. The Macmillan Company, 2nd edition, $2.50.*

POPULAR controversies of a generation or two ago drove people to the Bible for the authoritative word on the subject. Today very few people quote the Bible to clinch an argument, and those who read it at all do so for other reasons. Here is a case in point: Mr. Frank Miles, editor of the *Iowa Legionaire,* after defending the legion program of national defense on the forum conference recently held at Cornell College, was asked by a student his interpretation of a certain pacifistic saying of Jesus. He effectively evaded the questioner by saying that he could pick two preachers who would argue all afternoon over the meaning of Bible passages, so he would not be wise enough to decide what it meant. And vivid in the minds of many present was the way in which the preachers present at the same forum two years ago went after a legion spokesman who tried to demonstrate the divine sanction for violent defense of righteousness by numerous literal quotations from the Scripture.

This seems to be an objective lesson on the fix we are in about the Bible. No one, least of all the up-to-date clergyman, goes to the Bible for final authoritative judgment upon problems. And yet all of us deplore the poverty in our culture from the lack of contemporary knowledge of the Bible. What to do about it is the question. Obviously the return of biblical authoritarianism can hardly be hoped for or desired. And putting the Bible on the same plane of cultural value as the classics seems hardly sufficient. There is no great rush of modern students to master the classics, even in excellent English versions.

Perhaps not a solution, but a great help, it seems to this reviewer, would be the popularization of the approach of historical criticism. Bible courses have been made both difficult and dull by the persistence of the method of textual exegesis. Except for a few places where the imagery and analogies employed by ancient writers are obscure, as in the prophets, the great biblical dramas and poems and human interest stories are intensely interesting when read in great blocks with an understanding of the historical setting and purpose. This problem is acute for the college teacher of Bible. If he happens to be fortified by a requirement in Bible, he must labor to make it attractive enough to justify the requirement. Two books have just come to hand which offer a solution if put together in a course. One is the revised edition of a familiar text, *Knowing the Bible,* by the versatile chaplain at Columbia University, and the other is the King James Version in a new dress, *The Bible Designed to be Read as Living Literature.* The latter is the text. The former is background and guide.

Chaplain Knox has not given us an exposition. The assured results of historical scholarship are given for each unit together with an outline in the form of questions to be answered by reading the Bible itself. He covers the entire Bible and includes some material on the Apocrypha, and does it without the forbidding ponderousness so common. It is not a commentary and very little textual interpretation is included. The author leaves the text of the Bible to speak for itself.

The chief thing announced on the cover to commend a revised edition of this text is the new archeological material discovered since 1912. Fortunately not enough of this is included to make the book cumbersome. More significant is the elaboration of material on the meaning of the Kingdom of God in the teachings of Jesus. In this the author takes the position that Jesus was not a genuine apocalyptist. The technical scholar is likely to look for some things not to be found here. But this is not a book for him anyway, and the freedom from special theory together with its thorough but simple presentation of the assured results of historical scholarship is its recommendation.

ALBION ROY KING.

America Revisited

AMERICA: A RE-APPRAISAL. *By Harold E. Stearns. Hillman-Curl, Inc., $3.00.*

BY NO MEANS as well done as, for example, André Siegfried's *America Comes of Age,* Mr. Stearns' latest summary of Americana is nonetheless readable and sincere. What he has done in *America: A Re-appraisal* is in one sense an up-to-the-minute reiteration of his *Civilization in America;* and the former may suffer by comparison, since in the earlier volume he was editing the work of experts and in the present one he is proceeding "on his own" through the variegated topics of religion, racial attitudes, the American family, education, government, business, science, art and literature. However, as one estimate of our civilization by an intelligent observing layman, Mr. Stearns' *Re-appraisal* is a creditable product.

Our democracy, the author concludes, is first choice among governments for all its faults, since "truth comes, after all, out of error much more quickly than it comes out of confusion, and when people are denied the privilege of being wrong, they seem to lose all capacity for understanding what is right." If that is a little obvious, Mr. Stearns nevertheless gives the thesis an added vigor by the excellence of his illustrations. "In the American attitude towards politics (and indeed towards economics) there has always been a curious dualism—a bewildering oscillation between aristocratic doubt and democratic faith, a Hamiltonian questioning of the wisdom of the mob and a Jeffersonian reliance on its intrinsic rightness, a Voltarian sneer at natural man and at the same time a Rousseauistic confidence in the beautiful soul of every citizen." In education we "multiply the number of subjects to be studied—and at the same time relax in any severity necessary to make the child learn a single one of those subjects with elementary thoroughness." Our natural resources we have squandered with all the abandon of pampered heirs: "what we had, we had received from a cornucopia sort of nature," and not from the painful wisdom of centuries of population pressures that Europe had undergone. We countenanced the follies of rugged individualism and as a result have seen "the follies of the young redress the greed of the old," as when in the blithe 'twenties after the war and before October 1929 we underwent the "flaming youth period," and since 1929 "we have seen boys 'taking to the road' and girls to box-cars and random and tragic hitch-hiking."

Yet, for all these follies, Mr. Stearns feels enthusiastic about our prospects as a democracy. The depression, he chimes in with the growing chorus, has chastened us. "We have been jolted back to problems demanding essentially the same kind of courage and the same kind of willingness to work that faced the old Pilgrims three centuries ago, when they landed on our then none-too-hospitable shores." We have turned away from the treacherous "road of suppression, of fear of new ideas, of unwillingness to experiment, of clinging to old formulas, and of accepting our environment, our economic evils and our social relationships docilely . . . We may have sinned again and again against the light, but we are still the children of it."

WILLIAM F. SWINDLER.

World Problems: A Cool Appraisal

ZERO HOUR. *By Richard Freund. Oxford University Press, $2.50.*

ONE DIFFICULTY which authors and publishers constantly encounter is that of getting titles for books which will attract the attention of prospective readers while at the same time they at least faintly approximate giving an idea of the contents. I trust that both Mr. Freund and the austere Olympians of the Oxford University Press will bear with me when I say that I think I can see, behind the title of this book, another wrestling bout with that ancient problem—with author and publisher again thrown for a loss. *Zero Hour* may sound like a title that will attract readers. But if anyone buys the book expecting to find a sensational exposure of the reasons why another world war is inevitable and on the point of starting, disappointment is in store. Mr. Freund has not written that sort of book at all. In fact, there is almost nothing in his volume to support the doctrine of war's inevitability, and still less of its immediacy. The state of the chess game of international politics, as Mr. Freund sees it, will permit the players still to make a large number of moves and in a great many directions before any major clash is likely to come.

But the reader who will disregard the book's title and the brief first chapter—probably written to justify the title—will find in the pages which follow one of the most valuable books dealing with world politics to appear in years. From Chapter II to the end, Mr. Freund presents a cool, matter-of-fact description of the realities of the present international situation, with a minimum of prophecy and a maximum (in fact, an astonishing maximum) of factual data. The longer one contemplates the extent of the territory which the book covers, the greater grows one's respect for the powers of condensation which it discloses. Starting with the Germans and a brilliant tabloid treatment of the relation of Hitler's *Mein Kampf* to the development of Dr. Schacht's economic program and the poli-

cies of the nazi foreign office, Mr. Freund makes the circuit of the world's tension zones. He deals not only with the familiar trouble areas, like Austria, Poland, Spain and Ethiopia, but also with the more obscure problems of Egypt, Arabia, Afghanistan, Tibet. The only part of the world which receives almost no attention is South America. The league, as such, is not treated; Mr. Freund explains that Geneva is today simply the projection of its members' national policies.

The fundamental position held by the author, which helps to keep his study from being only a series of disconnected observations on scattered and unrelated situations, is that the British Empire is still the hub of the wheel of world politics. Mr. Freund does not believe that the British Empire is on the verge of dissolution, nor that it is weaker today than it was a generation ago. On the contrary, he asserts that movements toward autonomy in its parts are actually operating to increase the sense of mutuality of interest and need for common action. Despite such events as Italy's conquest of Ethiopia, Britain is still the key power. "Wherever we follow the volcanic belt of the political world today, but especially in the three most dangerous volcanoes of central Europe, the Mediterranean and the Far East, it is Great Britain, and she alone, who can yet prevent a disaster if it can be prevented at all." Reduced to terms of political action, what this seems to mean—in the light of other parts of the book—is Mr. Freund's belief that Britain will continue to do a balancing act as between the contending German and French interests on the Continent, while slowly retreating before the Japanese advance in the Far East. Neither policy necessarily involves war; both may be manipulated to safeguard peace.

For Americans, the chapter on the foreign policy of the United States will naturally prove of interest. "America in Dry Dock," Mr. Freund calls it, meaning by that to indicate that under President Roosevelt this nation has finally achieved a virtual isolation from foreign entanglements, at least in Europe and Asia. There are several points at which it seems to me that Mr. Freund's treatment of American policy is open to debate. Historically, is it true that we went into the World War because of the threat to "freedom of the seas" revealed in the sinking of the Lusitania? Are we today as completely extricated, in a naval sense, from the Philippines as he seems to believe? (I wish we were.) Is our government bound to fight to protect our Far Eastern trade "on which the life of so many Americans depends"? How many? The reflections on the size of America's army and navy are more important. Mr. Freund thinks that the American "defense" establishment has grown beyond any reasonable size; he is evidently persuaded—although he says so only by indirection—that the reason why Mr. Roosevelt is so building up the armed forces is that he still dreams, despite talk of neutrality and keeping out of foreign wars, of the coming of a day when the United States may step in to tell the other nations what's what and what they are to do about it.

All in all, to the casual reader who wants a succinct account of the present state of international politics, written by a man who gives no evidence of being on the verge of hysteria or a nervous collapse and every evidence of having his factual data in hand, this is the most valuable book I know. If one had preserved, filed and bound together all the monthly reports issued by the Foreign Policy Association since, say, 1930, one would have a body of material roughly equal to that in this volume. But it would not be so well balanced and organized. Mr. Freund has brought the important facts together; he makes their relevance clear. Perhaps the sense of objectivity which pervades his book results from the fact that he is an Austrian who, after fighting in the Austrian army, took his doctorate in Germany, became the London correspondent of a leading Munich daily, and has, since the establishment of the nazi reich, become an English citizen. Perhaps I could have shortened this review and said as much by resort to slang: The man who wrote *Zero Hour* knows his stuff.

PAUL HUTCHINSON.

Worry as a Useful Art

HOW TO WORRY SUCCESSFULLY. *By David Seabury. Little, Brown & Company, $3.50.*

THE "DON'T WORRY" philosophy has broken down, following close upon the heels of the breakdown of the Pollyanna and the success philosophies of life. Now there has arisen the conception of worry as an illness, a nuisance or a useful art. Worry can be to the mind what pain has long been to the body, a warning and a preventive.

Ministers and others who experience a wholesome thrill in taking up an author's thought where he left off and then completing it, will find many occasions in this book for the exercise of that type of mental activity. They will also find a few suggestions as to how the helpful explanations of modern psychology with which they may not be so familiar may be related to the biblical material with which it may be presumed they are more familiar. The rather troublesome and oft misunderstood passage in the latter portion of the sixth chapter of Matthew, where we are advised to "take no thought . . ." receives helpful interpretation by the author, who says: "To my understanding he [Jesus] was endeavoring to lift his listeners out of the mood of anxious concern and into the feeling that when we go *with* the forces of life, life gives us more protection than when we greet experiences with fear and tension. To follow the example of the lilies and the fowls of the air is to become a part of the flow of creation." In this regard, the author has done little more than suggest other helpful expositions of similar character, and he leaves an alert minister a wide field for further study and discovery.

While this task will not be easy it will be rewarding. Even though the book is easy reading as a whole, it abounds, nevertheless, in hard-hitting truths and in specific suggestions how the "demon worry" can be transformed into our guiding and guardian angel.

NORMAN W. KUNKEL.

Transcendent Man

SOME PROBLEMS OF LIFE. *By Rufus M. Jones. Cokesbury Press, $2.00.*

ONCE in a great while one reads a book toward which the only possible attitude is one of appreciation. The techniques of criticism would be quite amiss, for criticism is cold and callous. A number of the recent books by Professor Rufus Jones are of this type. They inspire the reader and stir within him the ambition to high endeavor. They are books of devotion in the best sense of the word. *Some Problems of Life* brings enrichment precisely at this point which is so necessary and yet so difficult.

The book is the text of the Cole lectures delivered last year at Vanderbilt University. They express the mature judgments of the lecturer, who was a teacher of philosophy in Haverford College for forty-three years. They express the faith of one who believes tremendously in the spiritual potentialities in human nature, and at the same time moves with ease in the reflections of the great philosophers and can draw upon them to strengthen his argument. The simplicity of Doctor Jones' style is a great gift in one who is dealing with the profoundest concerns of human life.

The traditional view of human nature that has characterized Christian thinking has placed the emphasis on man's moral failures. Modern science has unhappily done little toward a

more edifying conception, because of its tendency to reduce man to a biological status and then to reduce biology to physics and chemistry. The aim of this book is to present a more spiritual conception by interpreting "the rightly fashioned person" through his ideals and purposes. Over and over again the author brings to light evidence of the super-biological phases of man's nature. He shows that there is more in life than can be confined within our intellectual concepts and definitions.

That which gives to life the "more," transcending all scientific descriptions, is that "something in the deepest nature of man's being which sees through the welter and variations of time and change and custom, which holds to a vision of what eternally ought to be." This is what Dr. Jones believes to be the distinguishing mark of a person. It is the ability to live by foresight and expectation, the power to contrast the actual and the potential, the capacity to strive persistently toward better states not yet attained. Personality is characterized by self-consciousness that builds into life these purposes and goals till life takes unto itself increasing integrity. Life's moral quest is through altruistic self-sacrificing. It seeks its own enrichment in "a beloved community" of some sort.

The practical issue for us is the way or ways whereby a person may realize life's ideal purposes. That involves a discussion of the springs of human action, which include interest and desire. The task of education is to present new horizons to life, acquaint the person with the restraints of nature and society, encourage the formation of desirable habits, and bestir him to the best loyalties. Doctor Jones tells us that what a person thinks about the meaning of life is the most significant of all the springs of life itself. It is the promise of Christian faith, of course, to enable a person to discover the best meanings and to live by them. For such a life there must be a real measure of freedom. None but a hopeless mechanist could deny the validity of his definition of freedom, "that a person in the sphere of ethical decisions is a decisive factor in causing his own acts." Unless such freedom is real, there can be no moral responsibility for any of us.

The conclusion of the matter is that only through our own devotion to moral endeavor can the world be saved from the ills which infect it. Only to him who embarks on this high enterprise, believing in the infinite worth of the human soul, is God revealed as the strength and inspiration of life.

A. STEWART WOODBURNE.

Three Novels

BUSMAN'S HONEYMOON: A LOVE STORY WITH DETECTIVE INTERRUPTIONS. *By Dorothy L. Sayers. Harcourt Brace & Company, $2.50.*

TO THE MIND of this reviewer, Dorothy Sayers is the most entertaining of detective-story writers, and *Busman's Honeymoon,* next to *The Nine Tailors,* is her best novel. Not that Miss Sayers excels in the invention of murder mysteries, though she is as good as any in the manipulation of this somewhat mechanical though amusing game. But she covers the bones of her mystery stories with human flesh as no other writer does. No one, to be sure, would look for social truth in her conservatism, with its placidly British praise of the noble lord and the faithful populace. But into the traditional framework of her story she introduced a most charmingly witty and lovable detective, hilarious conversation and compelling emotion. I advise you not to skim this novel.

PARADISE. *By Esther Forbes. Harcourt Brace & Company, $2.50.*

Undoubtedly it is our sense of frustration and weariness which has created the recent vogue of novels that dream of distant times and calmer societies. If so, Miss Forbes' novel should share some of the popularity of *Gone with the Wind,* for it tells of life in an exposed outpost of seventeenth century Boston. But it offers no refuge to cowardly souls. For all its dramatic incidents and picturesque frontier scenes, it tells the truth about humanity in a disturbing fashion. We see the superficial lady change from Helen of Troy into the village witch, the tradition of the gentleman alter to the loose manners of the frontiersman and to the courage of the frontier soldier, the poetic vision of Christian mercy succumb through shock to the harshness of the Puritan preacher. But the result is not romance; it is rather hard wisdom, which sees that human nature struggles eternally against environment and human weakness, and conquers only through self-abnegation and courage. I do not know in recent fiction a better novel of character and destiny.

BARREN METAL. *By Naomi Jacob. The Macmillan Company, $2.50.*

Gentiles who wish to obtain an intimate view of Jewish character will find this story valuable. The author has not attained her full maturity: she solves her triangular problem by letting the unwanted lover die, and otherwise prefers romantic satisfaction to truth; and one of her principal characters is unconvincing. But she understands the tragedy of money-madness, and the varying colors and the gradual alteration of marital love. She can tell a story. And her characterization of Meyer, the cheerful and pathetic little clothing manufacturer, will haunt the reader for a long time.

RALPH GOODALE.

Books in Brief

FROM HEGEL TO MARX, STUDIES IN THE INTELLECTUAL DEVELOPMENT OF KARL MARX. *By Sidney Hook. Reynal & Hitchcock, $4.00.*

The most interesting thing about this treatise is its thorough analysis and exposition of the process by which Marx became a Marxist. That he did not leap to the doctrines associated with his name but wrought them out through a long consideration of the alternatives and objections, is not a proposition tossed off to do honor to the intellectual integrity of the man but a thesis which Mr. Hook proves in detail and documents by copious citations indicating the stages through which the mind of Marx passed on the way to its final resting place.

ENGLISH SONNETS. *Edited by Sir A. T. Quiller-Couch. Thomas Y. Crowell Company, $2.00.*

An anthology of great English sonnets, prefaced by a brief but sufficient study of this imported and adapted form by one of the greatest living authorities on English literature.

HALL BEDROOM. *By Herbert Bruncken. Walter Drey, New York, $1.50.*

The characters Bruncken chooses for his poems are the same the modern "proletarian" writer might select, and yet Bruncken does not write of them as if they were only the machinery of a dialectic materialism. These people, living in rented rooms, waiting for life on park benches, tramping the streets of the city, are real human beings. Through this poetry these city people in the loneliness of their back rooms find a voice. Not all readers of poetry have experienced periods of living in rented rooms but all readers can discover the reality of such living, through this book. Two things the poet has done here: one, given us a medium of poetic description for the metropolitan; and two, unwittingly written for us a social document.

THE COMPLETE WORKS OF HORACE. *Edited by Casper J. Kraemer, Jr. The Modern Library, 95 cents.*

Horace came back into the headlines last year, after a long

absence, with the celebration of the two thousandth anniversary of his birth. Not many literary reputations wage such successful conflict with oblivion. This handy and cheap edition contains the 120 odes of Horace and the 42 longer poems translated by various writers into English verse, except the Satires which are appropriately rendered into prose. It is surprising how many poets, from Samuel Johnson to Eugene Field and F. P. Adams, have tried their hand at translating Horace. His lure is irresistible. The results are often good, and the translations selected for this edition are excellent, but they are not quite Horace. For all his contemporaneous quality —and even in his toga he is laughably modern—Horace's Latin is part of him. The ideal edition must have the original and the translation on opposite pages. But aside from professional classicists, perhaps not very many can now read Horace in the original without a dictionary. Even those who can will find additional interest in these translations by such a variety of writers. They are, for one thing, an index of the persistence of the Horatian tradition and of the pervasiveness of its influence in English literature.

CORRESPONDENCE

From Miss Royden

EDITOR THE CHRISTIAN CENTURY:

SIR: May I add a brief personal note to the correspondence in your issue of February 10 on "War Prostitution"? I have always thought it one of the greatest tributes to Mrs. Josephine Butler that her work for the abolition of the Contagious Diseases Act was so wisely and nobly done that, even in the panics and alarms of war, the British people refused to let themselves be stampeded into undoing it. Even conscription was accepted at last, but never the state regulation of vice.

Dr. Barnes, then Master of the Temple, denounced it, but regretted that (owing to the special position of the Temple church) he could not ask a woman to speak from his pulpit as only a woman could. I then, realizing the truth of this, preached on the subject at the City Temple. Dr. Fort Newton and the City Temple committee stood with me like a rock and gave me complete liberty of utterance.

It was the fact that I spoke in that great church and that I was a woman that gave importance to what I said, but many others spoke out with vehemence. The Association for Moral and Social Hygiene (founded years ago by Mrs. Butler herself) did its magnificent work. The scheme had to be withdrawn.

Yet I confess my last word would be, like Mr. Fey's: "The clear lines of morality had been blurred *as they always must if war is to continue,*" for "this whole bestial system is an integral part of the naked bestiality which is war."

May I thank you, sir, and both Mr. Hughes and Mr. Fey for what they have written?

En route, A. MAUDE ROYDEN.
Fresno, Calif.

Aid for the Spanish Government

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Keep Out of Spain!" needs reply because it reflects a point of view we are meeting commonly. May I ask the courtesy of your columns to make that reply?

The editorial advocates complete isolation of the United States from the Spanish struggle on the grounds that anything else invites the danger of being brought into a war, but wholly ignores the fact that no aid by the United States is involved; no such loans and commitments as brought us into the late war. All that the present situation calls for is the maintenance of normal commercial relations with the recognized Spanish government, which would permit that government to buy here whatever supplies it desires, and the full denial to the rebels of any such right. This is international law and the historic American policy, and no such policy can drag us into war.

The article draws a distinction between giving medical aid and supplies to the Spanish loyalists and assisting in recruiting men for the international brigade. It is difficult to make any such distinction. The American Friends of Spanish Democracy does not aid in the recruiting campaign because some of its members may not agree with this kind of help, but may we point out that the argument for recruiting rests on precisely the same grounds as other forms of aid—no satisfactory distinction can be drawn between the different types of aid that may help the Spanish government to repress the armed revolt against it. One may favor one kind of aid, another another. One's decision in the matter of personal participation in the struggle, or aiding another to participate, is a question of individual conscience.

The editorial raises the point of the possible illegality of aiding in the recruiting of men. Whatever the law may be, that issue has never been raised before. Men were freely recruited during the Irish struggle, for the Lafayette Escadrille before our own forces entered the World War, among Italian Americans for Italy's expedition into Ethiopia, to cite only a few instances. That legal objection is made now can be due only to pressure by those favorable to the rebel cause.

The editorial belittles the issue of democracy versus fascism, yet it is perfectly clear that if the people of a country cannot progress peacefully under an elected government of their own choosing, democracy as a force for social progress is finished. Contrasting the struggle between that method of advance and the fascist destruction of every method of peaceful change, there can be but one choice for liberals and pacifists. For a government democratically elected to suppress an armed revolt is a different thing from engaging in international warfare. Between fascist and democratic states, any international war at present is bound to be a struggle between rival capitalisms. Civil war like the one in Spain may be the means of defending and continuing the democratic method and checking fascism. It is idle to speculate whether the government which emerges from the struggle will be more or less democratic. There is plenty of testimony that Spain is so constituted as to make a dictatorship in the interest of popular forces impossible.

Certainly the United States must be kept out of any European war, but the best way to block such a contingency is to block the aggression of fascist states by the preservation of the democratic method of progress. Spain is the international testing point in that struggle. Obviously it is the duty of all Americans concerned with that struggle not to involve the government in any policy but that of permitting the recognized Spanish government to carry on normal commercial relations. Private aid, however, should be unrestricted.

New York, N. Y. JOHN DEWEY.

Negroes Not Against Methodist Union

EDITOR THE CHRISTIAN CENTURY:

SIR: I am writing you relative to your editorial "Negro Methodists Resort to Courts" in your issue of February 17. I think the caption is quite unfortunate, not to say misleading. As your editorial states, you have the action of one individual who is not satisfied with the vote of the Methodist Episcopal Church to date, and who expresses his dissatisfaction in a rather dramatic way. There is nothing to suggest, either in your editorial or elsewhere, that any appreciable number of the Negroes of the Methodist Episcopal Church feel as this distinguished gentleman does about the matter. It hardly seems fair, therefore, to give the impression, as the caption to your editorial does, that the Negro members of the Methodist Episcopal Church approve to any large degree the suggestion that legal action be resorted to in the effort to prevent the union of these three Methodist bodies.

In this connection you may be interested in the vote to date of

the Negro conferences of the Methodist Episcopal Church on this question. According to the official report of Dr. Arters, the secretary of the General Conference, thirteen of the nineteen Negro conferences had voted on this question up to January 1, 1937. Out of a total of 1,285 votes cast by both ministers and laymen, there were 578 for the plan of unification and 707 against it; a majority of 129 against the plan. Since that report was published, two other conferences have voted as follows: 119 for the plan and none against. This makes a total of 697 votes for the plan and 707 against; a difference of 10 votes in favor of the defeat of the plan.

Four other conferences are yet to vote, and no one can predict, of course, how they will vote, but the voting in the Negro conferences to date does not indicate the widespread opposition that was predicted earlier in the discussion of the matter. There is certainly no reason for the view that the majority of the Negro members of the church are so incensed over the action of the church in voting for unification that they are planning to rush into the courts to attempt to prevent such a union.

As over against this suggested attitude, is the well-known loyalty of the Negro membership to the church. For many years they have given evidence of their belief in the democratic procedure of abiding by the will of the majority. The Negro group, along with other groups in the church, had their opportunity to register their approval or disapproval of the plan of union which many of them did, in manly fashion, on both sides of the question. But now that it seems that unification has carried, the number is infinitesimal, as far as this writer's knowledge goes, who do not plan to accept the will of the majority.

Gammon Theological Seminary, Atlanta, Ga. WILLIS J. KING.

Information Wanted

EDITOR THE CHRISTIAN CENTURY:

SIR: I am chairman of a committee which has been requested to investigate the advisability of conducting the Sunday School hour at the same time as the church service, namely, 10:30 to 11:30. Do you have any facts or figures to show whether such a schedule is practicable? What are the advantages and disadvantages? Perhaps some of your subscribers would be willing to give us the benefit of their experience. We would greatly appreciate any advice on this important subject.

427 Hazel Avenue, Glencoe, Ill. ROBERT J. WATT.

Treason and Duty Shirking

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been waiting for comeone to comment on the typical situation described in "Happy Merger" by Marcus Bach in your issue of February 3. It is an illustration of the unhappy individualism which Dr. Morrison last Monday scored at the Boston Congregational ministers' meeting—the assumption that each congregation may usurp the prerogative of the church catholic. For two struggling "churches" to insist on separation in a small town is *treason* to the church, aiding and abetting its enemies! The ministers and denominational officials seem to have left the bewildered lay people not only to decide—which would have been right—but also to find the solution, which was a cruel shirking of duty. What are religious experts for? It is theirs not only to *de*scribe but *pre*scribe!

I write from thirty years of experience as secretary of state federations of churches. A "happy merger" in such cases *is* possible. It can be done because it has been done. The solution preferred by most denominational officials would be one denominatial church. But this need not be a neutral denomination, introducing a polity strange to everybody. Better is "exchange of fields," giving each one strong in place of two weak churches. In a village where federation broke down, mainly because the two ladies' aids were *not* merged, a solution was reached by calling a joint pastor, whose tact has overcome the anomoly of two parishes. In 1930, Massachusetts had 54 "federated churches," of two or three units, each in full denominational fellowship, but, through a "joint committee" and parish meetings, acting precisely as would any local church. The advantage of the plan is that the great values of denominational loyalities are conserved and ministers and laymen of different communions by actually living together are being trained for the united church which is rapidly coming. Missionary outlook and outlet are readily secured.

Let not readers of The Christian Century assume that the problem described by Mr. Bach is insoluble. *Solvitur ambulando.*

Boston, Mass. E. TALLMADGE ROOT.

A Correction

EDITOR THE CHRISTIAN CENTURY:

SIR: In a weekly release under the date of November 24, 1936, this news service sent to its editorial clients an item reading as follows: "A section of the European press is today reprinting an item which appeared in the *Osservatore Romano*, on August 27, 1934. The *Osservatore Romano* is generally regarded as the mouthpiece of the Vatican. It is not an official paper, but it is the closest thing to that which exists. The item referred to is as follows: 'The situation in Spain from the point of view of the recent revolt must be viewed as follows: Since it is the legitimate government, the Spanish government is not only completely right but it has simply done its duty. The nation has the right to be protected by its government. If it had failed in its duty to punish the rebels most severely, the government would have assumed the responsibility for continuing the shedding of blood. Here then is the true and just doctrine which is in harmony with the traditions of the Catholic Church in its relations with lay governments. The duty of the legitimate government to suppress all revolts is beyond doubt and all Catholics obedient to their church must uphold the government in its struggle against every and any rebellion.' This was written at the occasion of the rebellion of the Asturian miners in 1934—a revolt that was put down by the Foreign Legion and was followed by one of the most savage 'mopping-up' operations by these mercenaries in which thousands were massacred."

Shortly thereafter The Christian Century republished with editorial comment the portions of the above release purporting to be a quotation from the *Osservatore Romano*. Naturally enough, being primarily interested in the quoted portions, The Christian Century did not use that section of our release indicating that the source of the quotation was not one of the regular correspondents of the Nofrontier News Service but that we had taken the item and published it, guarded by a reference to its general source, as is our custom. Upon notification from The Christian Century that Mr. Frank A. Hall, director of the National Catholic Welfare Conference news service, had protested that the quotation from the *Osservatore Romano* could not be found by him we immediately began an investigation.

While we do not think there can be any doubt that the position of the Vatican, as evidenced through the *Osservatore Romano* at the time of the Spanish working-class revolt in the fall of 1934, was substantially that of upholding a regularly constituted government against armed rebellion, equally there can be no doubt that the Nofrontier News Service was victimized, and in turn is responsible for victimizing The Christian Century, by a quotation either deliberately faked or so clumsily handled as to justify the most severe criticism.

Chief of the sources using the quotation was a publication issued in Paris by Italian anti-fascists exiled from their native country, *Giustizia e Liberta.* This publication is not a fly-by-night periodical, but has been quoted as substantial enough to be taken seriously by such periodicals as *Editor and Publisher,* the *New Republic,* and repeatedly by *Osservatore Romano* itself. In fact, the paper has been praised on at least one occasion by the *Osservatore Romano.* However, only a portion of the alleged quotation from the *Osservatore Romano* can be found in the files of that publication. In its issue of October 28, 1934, page 1, column 5, appears the following: "The merciless justice which Gil Robles dealt out to the leaders of the revolt is not optional with the government, but its duty. The nation has the right to be fully protected and if the government should neglect to punish rigorously the organizers of the civil war, it would assume the responsibility for continuing the shedding of innocent blood." This is the second

half of our first paragraph. The introduction, and paragraph 2, we cannot find in the *Osservatore Romano*. In all probability, *Giustizia e Liberta* made the error through including in a genuine quotation a great deal of material which was intended for editorial use. If the paper did not thus allow itself to be used deliberately or carelessly by a staff writer or contributor, it certainly is grossly at fault for its failure to reply to our urgent request for an explanation.

In any case, we feel that both The Christian Century and its readers are entitled to the facts as above given in detail, and to our sincere regret for the unwitting part we have played in what is unquestionably a textual misrepresentation.

Perhaps we may be permitted to add that our regret is in no measure mitigated by the fact that other material in various issues of the *Osservatore Romano* during the autumn of 1934 indicates clearly that the publication supported the vigorous suppression of an armed revolt and that there is a glaring inconsistency between its attitude then and now, when the rebellion was brought about at the hands of fascists. The portion above quoted from the *Osservatore Romano* of October 28, 1934, is preceded by a description of the armaments in the hands of the insurrectionists and a contention that the government neglected its duty in letting them prepare the revolt. On November 11, page 1, the *Osservatore Romano* printed an article entitled "Executioners and Their Victims," which denounces killings done by the insurrectionists. The same date, page 3, reveals two articles criticizing the excesses of the Asturian miners, and deploring the destruction of Oviedo. On November 23 there is an article, "An Example," telling how in Mexico when the priests suffered repression, they did not retaliate against the Mexican government by an appeal to arms.

Yet, as we have said, facts are facts, and we hope The Christian Century will display this letter in as prominent a place as possible in order to correct a gross misquotation.

Wilton, Conn. NOFRONTIER NEWS SERVICE,
DEVERE ALLEN,
H. C. ENGELBRECHT, *Editors.*

Mississippi Meditations

EDITOR THE CHRISTIAN CENTURY:

SIR: It is no less startling than depressing to read from the usually penetrating Reinhold Niebuhr such words as in his "Meditations from Mississippi," in The Christian Century, February 10, page 183: "The northern idealists condemn the southern racial policy, rightly but too simply. The desire to preserve racial integrity is a collective will-to-live as potent as any individual impulse to survival. It is accentuated when an economically dominant group is numerically inferior, as the white race is in many counties of the South. In such a situation fear accentuates the egotism of a race and the consequence is cruelty. . . . Nature has created the chasm between white man and Negro and sinful history has deepened the chasm. It will not be bridged by simple exhortation. Perhaps it will not be bridged in the South before it produces another catastrophe as terrible as the Civil War."

A careful reading of the lines above will reveal all manner of error and confusion. Obviously, if the will-to-live is potent among the Mississippi whites, surely the will-to-live among the more numerous Negroes ought to cancel out that consideration. Again, as everyone knows, economic dominance does not coincide in this instance (nor in most) with race. Here, there is a very small group of whites at the top exploiting the Negroes and a majority of the poorer whites. As Mr. Niebuhr himself writes on his next page, "The white tenant farmers are sometimes more desolate than the Negroes."

It would seem that only an utter failure to comprehend the origin and use of the race myth bogey could cause the writer to lay this heavy burden on "nature."

Finally, by suggesting that this chasm between the whites and blacks may not be bridged this side of a catastrophe as terrible as the Civil War, he supports (inadvertently, of course) the argument of those, who for reasons of interest or timidity, wish to say that there is almost nothing to be done about the problem. This statement becomes more suspect when it is remembered that in "sinful history" (whatever that phrase may mean) the terrible Civil War and reconstruction may have *deepened* this chasm. However, experiences of the Arkansas farmers and Alabama miners have destroyed forever any such naturalistic notions of the bases of race prejudice and antipathy, even in the South!

When such a man as Mr. Niebuhr falls into such errors, oversights and pessimisms, it causes many a one to question the very nature of the "Christian way" of men as an approach to this fundamental social problem in America.

Dillard University, L. D. REDDICK.
New Orleans, La.

The Question Box

What is the value of a belief in the virgin birth, the crucifixion, and the resurrection of Jesus? L. R. H., Atlanta, Ga.

YOU have linked together three subjects which differ widely in their historical basis and their religious significance. They cannot be treated as having the same factual character or the same values for the religious life.

The virgin birth of Jesus is one of the early beliefs of the church which found record in two of the Gospels, the first and the third, although in different forms. It is accepted by many sections of the church as an actual event, and is incorporated in the venerable creeds of the Christian movement. The considerations which have led many modern scholars to question the truth of the tradition are these, among others: No mention is made of it in the earliest of the Gospels, Mark, which was for a time, and in various localities, the sole record of the life of Jesus; it is not mentioned by Paul, the earliest Christian witness, nor in any other portion of the New Testament. For these reasons it could not have been regarded as an essential of Christian belief. Joseph is frequently mentioned in the Gospel narratives as the father of Jesus. Among the motives which might well influence the early friends of the Master to include this feature in the story of his life was the desire to give him a supernatural origin, like that attributed to many heroes, sages and notable men of the past; to connect his unique mission and his works of power with a mystical, supernormal birth as causal; and to relate that event to the oracle of Isaiah 7:14, as is done in the first Gospel (Matt. 1:22, 23), although, as is apparent from the context, the prophet's words have no relation to the birth of Jesus. These considerations do not disprove the doctrine of the virgin birth, which must be weighed in the light of the evidence. They would seem to imply, however, that it cannot be regarded as a necessary element in apostolic preaching, nor a vital part of the Christian faith of today.

The death of Christ on the other hand is a fact which depends upon no theory as to its meaning or value, but is basic in every presentation of the gospel (1 Cor. 15:3). The cross of our Lord is the disclosure of the sacrificial, redemptive character of the Christian message. The New Testament is saturated with this conception of the life and death of Jesus, as the inseparable facts of his propitiatory ministry. In the death on the cross something happened which was the inevitable consummation of the life work of the Master; an event which has made all life different for humanity.

Of similar nature was the victory of Jesus over death, although we know few of the facts connected with that experience. The story was told in various ways by the disciples, who as Jews had no other method of interpreting it than as a resurrection, a coming back of his body from the grave. Behind all the vibrant and agitated accounts of those final days of Jesus' earthly career is the reality of the deep and unshakable assurance of his followers that he had not been defeated by death, and that he was alive forevermore. This belief, whatever may have been the actual facts on which it was based, is an essential part of the Christian faith, although the physical resurrection of Jesus is only one, and not the most important, of the evidences that there is an order of life over which the thing we call death has no mastery. It would seem to me that these two factors in the ministry of Jesus have a most vital place in the adjustment of human life to the deepest meanings of the universe. H. L. W.

NEWS *of the* CHRISTIAN WORLD

Communion Not Denied Divorced

Anglican Convocation Refuses to Adopt Prohibition Advocated by Bishop of St. Albans—Defend War's Ethics

(Correspondence from England)

LONDON, Feb. 17.—The Church of England will not refuse communion to divorced persons who have remarried. Those who advocated such a drastic treatment, led by the Bishop of St. Albans, did not carry the judgment of their fellow members of convocation. The church has not changed its laws on marriage, but its representatives do not believe that excommunication of the divorced who have remarried is either desirable or practicable.

* * *

Bishops and Archbishops Defend War Killings

The perennial discussion of pacifism in the church assemblies becomes very wearisome. All the old arguments are dressed up again by the Bishop of London, who speaks of war in the future as if it were likely to be as purely a defensive act as resisting a burglar. It is pointed out to him that defense in these days means killing from the air women and children in other lands—getting the blow in first. The Archbishop of York is much the most effective defender of the anti-pacifist cause, but he is driven to take the position that since the world of nations is not under grace, it is under law and under law there is a place for war. Even a Christian may kill another Christian in such an imperfect order. But enlisting in the army cannot be with a limited obligation. Christians in some countries must be called upon to kill for a cause which is manifestly unchristian, and they will have no choice in the matter.

* * *

Moody Celebrations Continue

The Moody celebrations are proceeding, not as yet, I think, with the response which was expected. At Albert Hall there was a large audience, and many of the older school gave their testimony to the influence of Moody. Among them were Prebendary Carlyle and Dr. Dinsdale Young. At the Lyceum on Sunday the first of a series of meetings was held after the manner of those which Moody conducted. In the press there have been many telling tributes from writers of all schools to the work of the great evangelist. Among others who have written is Dr. T. R. Glover in the *Times*. On the radio Dr. D. S. Cairns of Aberdeen spoke on Sunday afternoon. Afterwards the hymn, "There Were Ninety-and-Nine," was sung.

* * *

Factory Bill Restricts Labor by Women

The new factories bill is long overdue. It is intended to consolidate the law on factories. One important change has to do with the employment of women and young persons. Their hours are not to be more than 48 a week. Many improvements are also to be made in regulating the temperature and the methods of heating and new proposals are made to insure the safety of the workers. The bill will not add more than £25,000 or so to the national expenditure and this charge is simply due to the necessary increase in the inspectorate. This government with its enormous majority is a very cautious and timid government.

* * *

Argue for Leisurely Walk for Slaughter-Bound Pigs

The department of scientific and industrial research has issued its report. This shows clearly that our industry is awakening to the advantages which science can bring to it. One method, for example, has been devised of reducing milk waste by 3,000,000 gallons a year. One of the lesser discoveries is that "the flavor of bacon is adversely affected if the pig is hurried on his walk to the slaughter house." But this department, over which Lord Rutherford presides, is one of the most interesting and valuable of our modern committees.

* * *

Death Comes to Lax of Poplar

London, east of Aldgate Pump, has a life of its own and it has within it those whom it takes to itself as its friends and spokesmen. Lax, who died last week, was one of them. It was fitting that another, George Lansbury, should pay as he did a heartfelt tribute to his old friend. Lax had been for 35 years a Methodist preacher in Poplar. He organized the Methodist mission in that part of London with unfailing skill and cheerfulness. But in countless ways he became a real East-Ender. Like Lansbury, he was at one time mayor of Poplar, and the people of that district, where there is always the shadow of want, came not only to respect him but to love him. Lax loved his jokes; he could not help the cheerfulness breaking through. In recent years by his books he became widely known as "Lax of Poplar," and I think that territorial title pleased him more than any other honor. Once when he had come to the end of an interview with King George V, the king said to him, "Mr. Lax, will you remember me in your prayers?"

* * *

And So Forth

There is to be a three-cornered election in Oxford for a member of parliament to take the place of Lord Hugh Cecil. Sir Farquhar Buzzard is a professor in the medical school. Professor Lindemann is, like Sir Farquhar Buzzard, a Conservative. The third candidate, Sir Arthur Salter, will stand as an independent with strong support from members of all parties; he is a great economist with much to give to the House of Commons.

There was a great youth rally in the Albert Hall last week. It was called by the British Christian Council for International Friendship, Life and Work. The speakers were Rev. Leslie Weatherhead, Prof. André Philip of the University of Lyons, Rev. C. C. Urwin, and three ambassadors of youth.

EDWARD SHILLITO.

Pastors Meet In Vital Conference

State Pastors' Meeting Discusses Important Issues—Twenty Denominations, Five States Represented

(Correspondence from Minnesota)

VIRGINIA, MINN., Feb. 13.—The fifth Minnesota State Pastors' Conference was held in St. Paul, Feb. 1, 2 and 3. The Gloria Dei Lutheran Church, where the conference was held, was well suited to the carrying on of the sessions, and the committee in charge had made adequate preparations for the physical comfort of the conference members. Four hundred pastors, 28 students and 15 retired pastors attended, representing 20 denominations and five states. Rev. C. A. Wendell of Grace Lutheran Church, Minneapolis, was the pleasing and efficient presiding officer.

The program committee under the chairmanship of Bishop Stephen E. Keeler of the Episcopal Church brought to the conference a rich, well-balanced program in which widely differing theological and social views were presented. In the opinion of this writer that sort of program gives point to a pastors' conference, appealing as it does to the different individuals with their divergent views, and also challenging clear thinking on the part of those who differ with the speaker. In the cause of harmony, there is a regulation in these conferences that forbids conducting any business and passing any resolutions whatsoever. While this procedure is irksome to many men who feel that such a large assembly of ministers should have something to say on important moral questions of the day, it doubtless contributes to the cause of good will and permits the conference to hold together.

* * *

Program Comes to Grips With Vital Problems

One pastor said to me that it seemed to him that there was a most serious attempt in this conference to come to grips with the essential problem of Christianity in relation to the present world order; and that he was particularly impressed with the repeated emphasis upon the fact that we must serve men because they are the children of God. He added that he would have been more happy if he had been entirely convinced that this emphasis represented "a courageous striking out for the realization of a church which is, in fact, a new creation, and not a mere rationalization of a Christianity which is an appendage to a secular world order."

* * *

Speakers and Their Speeches

Dr. David Nelson Beach of Plymouth Congregational Church, Minneapolis, in three devotional addresses spoke on "The Road to Mandalay," "The Road to Jerusalem," and "The Road to Golgotha." Clear thinking, forceful speaking, and the creation of a highly worshipful atmosphere

made these periods unusually significant.

When Dr. Paul A. Wolfe of First Presbyterian Church, Evanston, spoke on "The Ministry of Reconciliation," there were those who felt that he might have made out a stronger case against liberalism, and at the same time made a fairer presentation of its essential nature.

Dr. Jesse M. Bader of the Federal Council impressed the men deeply with his messages on the primacy of evangelism. He stressed the fact that evangelism is not a particular method of procedure, but rather that it has to do with the whole program of the church as it seeks to bring men to a consecration of their wills and talents to Christian living and service; and that to the development and application of this program most pastors and people bring the utmost of their powers.

The position of the religious individualist was forcibly presented in two addresses by Dr. Conrad Bergendorff, president of the Augustana College of Rock Island, Ill. His contention that a good society is created by good men is, of course, true, but one felt that he was ignoring the influence of evil conditions in society upon individual lives. He condemned Marxism but was silent concerning fascism.

Dr. Gilbert Cox of the Methodist Church of Appleton, Wis., speaking on "Living Religiously in These Times," stressed the fact that we do not live in a vacuum; and that to help people live religiously the church must understand the nature of the structure of society. He also contended that the calamities of these times are the judgment of God upon us because of evil ways; and that the only way to save society is to live creatively and at peace with the world through the power of Christ.

* * *

Eddy and Royden in Twin Cities

The fact that the Emergency Peace Campaign meetings were being held in the Twin Cities at the same time as the State Conference gave the pastors opportunity to hear the two outstanding personalities in that field. Dr. Sherwood Eddy appeared before the conference and spoke on the subject of peace and the need of mandatory neutrality to keep the United States out of European war. He also gave a graphic account of his activity in connection with the sharecroppers, and the purchase of the cooperative farm in Mississippi. The physical vigor and intellectual keenness of Dr. Eddy, who is past 70 years of age, are a marvel.

Dr. Maude Royden was intensely interesting and appealing. In her American addresses, she is urging the United States to stay out of any forthcoming European war, asserting that American entrance into the World War in 1917 was a mistake. While, undoubtedly, we helped to win the war, the very decisiveness of the victory which we helped to achieve made possible the unjust Versailles Treaty. A victory by either side on a narrower margin would have produced a more equitable treaty. Dr. Royden states that America's great contribution is the revelation that there can be provided enough of the necessities of life for all people; henceforth it is absolutely unnecessary for nations to grab territory. What the world now needs to learn is to distribute the fruits of production so that all may share.

EDWARD W. STODGHILL.

Warning to Labor Stirs Opposition

New Jersey Governor's Statement About Sit-Down Strikers Resented by Labor and Liberal Churchmen

(Correspondence from New York)

NEW YORK, Feb. 22.—New Jersey, long known for its bloody labor wars and still a refuge for many kinds of anti-labor industries, is once again in the limelight. Hard on the heels of the settlement of the General Motors strike Governor Hoffman issued a statement on the industrial situation which makes him perhaps the leader and the spokesman of the anti-union forces in America. Dismissing the moderate policies of Governor Murphy with the comment that there may have been a doubt—in Michigan—with reference to the legality of the sit-down, he hastened to add that there was no such doubt in New Jersey. The sit-down would be "absolutely lawless" and "impossible to tolerate." Accordingly, all the resources of the state are promised to the property holders as protection against "the lawless organizations" (CIO and others). And the governor proposes to waste no "maudlin sentiment" over these "criminal elements" who "wantonly flout the duly constituted governmental authorities."

* * *

Newspapers and Clergymen Raise Voice for Labor

Labor forces were quick to accept the governor's challenge, and they are not without support from various quarters. The liberal press has leaped upon Mr. Hoffman, accusing him, a Republican, of playing a dangerous political game with Mayor Frank Hague, Democrat, of Jersey City, by protecting industrial racketeers to their mutual advantage, and to the injury of both political parties as well as the workers of the state. And the clergy are beginning to speak. Dr. Fosdick, in his Riverside pulpit declared that "whatever . . . the details of the struggle of American laboring men," history would some day declare that they were right, and that the man of privilege was wrong. Dr. John Paul Jones, in his Union Church pulpit, in Brooklyn was even more outspoken. Admitting that sit-down strikes were "illegal," he called the strategy of the sit-down "eloquent testimony to the unfair advantage given to employers as long as factories and tools constituted 'property,' but jobs, the sole resource of the worker, not 'property.'"

* * *

Louis Fischer, Back From Spain, Talks to Clergy

Louis Fischer, well known foreign correspondent of the *Nation,* told more than 100 clergymen of greater New York, at a special luncheon, that the Spanish General Franco would eventually be defeated by the loyalist forces in Spain despite any temporary victories which he might win. Mr. Fischer also told these ministers that the Catholic Church, in siding with the feudal landlords—against a legally elected people's government—was making a colossal error of judgment. The luncheon was arranged under the chairmanship of Bishop Francis J. McConnell and the sponsorship of the North American Committee for Spanish Democracy. Never once did the speaker modify his contention that the loyalist forces, overwhelmingly supported by the masses of the people—including those living in territory now controlled by Franco—would in the end win the struggle. "The price of peace in Spain," said he, "is a resounding loyalist victory. No other peace is possible or desirable."

* * *

Congregational Clergy Oppose Catholic Position on Spain

The eastern Congregational unit of the United Christian Council for Democracy has gone on record as definitely opposing "Roman Catholic leaders" in their attitude toward the Spanish civil war. "The anti-red campaign," said these ministers in their February meeting, "supports the drive of international fascism towards a new world war. It supports the first phase of that war, the military attack on the democratic, constitutionally recognized and friendly government of Spain. It supports the drive of reaction against all liberal and labor groups. The interests of the churches, and certainly the interests of the masses of the workers, do not lie in that direction. . . ."

"The enemy is not communism"; continues the statement, "the enemy is economic reaction. The enemy is the exploitation of the worker. The enemy is war. Against these enemies we will join with our Catholic brethren in a world-wide campaign. But we hold it a solemn obligation to warn the people . . ., both Catholic and Protestant, that the proposed crusade of religious people against communism will lead to disaster for the churches."

* * *

New York Christians Still Slum Conscious

The month of February marks another great upsurge—on the part of many church people—in awareness of the appalling conditions under which practically one-third of the inhabitants of this city must exist. About the time the Federation of Churches issued its impressive pamphlet calling attention to actual conditions of housing, unemployment, delinquency and crime, Bishop Manning announced the formation of a "cooperative union of all church organizations with welfare groups and public officials . . . designed to awaken the civic conscience to the housing evil . . ." and to "mass the spiritual forces of the city into a compact body behind the movement for effective slum clearance." A mass meeting was accordingly arranged for Feb. 28, and again for March 1, to be held in the Cathedral of St. John the Divine.

* * *

Miniature Slum Displayed in St. John Cathedral

To dramatize the seriousness of the slum problem the bishop has arranged to place a miniature slum on exhibition in the nave of the cathedral. Catholics, Jews and Protestants will participate, and, sharing the limelight with Bishop Manning and Dr. Robert W. Searle will be Mayor LaGuardia and Langdon Post. The effectiveness of this campaign remains to be seen, for it has no definite proposals, relying instead on Mayor LaGuardia and Mr. Post to introduce housing reform. Without great federal subsidies and tractable political machines future accomplishments, like those of the past, will be utterly inadequate.

EDWIN T. BUEHRER.

Educators Debate Role of Crusader

Hornell Hart Raises Question at Meeting of Religious Education Council—Brotherhood Week Observed

(Correspondence from Chicago)

CHICAGO, Feb. 22.—The annual meeting of the International Council of Religious Education, held in the Stevens Hotel, Feb. 8-13, brought together over 800 representatives of 39 denominations for a rich program. In addition to the meetings held by the 16 professional advisory sections there were joint meetings of various sections and of all sections addressed by such speakers as E. Stanley Jones and Hornell Hart. Dr. Jones spoke powerfully along the line which he has been stressing recently, and asserted that the world is now faced by a choice which it must make between communism, fascism and Christian democracy, and that America is as deeply involved as any other country. The most discussed address, I think, was that of Dr. Hart on "The Religious Leader in a Day of Change." It was, as a friend of mine remarked, a crusade against crusaders. Crusades are outmoded, according to Dr. Hart, and "the modern approach is one of fellowship and understanding." While no names were named, many of Dr. Hart's auditors provided the names of "crusaders" and, in discussions in the halls and lobbies, came to their defense. If crusades are undesirable, asked some, why initiate a crusade against crusaders? Indeed, these crusaders (such men as Jerome Davis and Harry Ward, to be specific), it was suggested, have contributed significantly to building fellowship and understanding while they have exposed and led attacks against entrenched privilege.

The important work of the convention was done, of course, in the smaller sectional meetings, and it was felt that real progress was registered. Dr. Roy G. Ross, the new executive secretary, it was unanimously agreed, is giving able and constructive leadership to the council.

* * *

Moody Institute Captures Moody Centenary

The centennial celebration of Dwight L. Moody's birth was pretty completely captured by the Moody Institute, so far as this city was concerned. Among the most prominent speakers brought to the city for the centenary were Bishop J. Taylor Smith of England, former chaplain to Queen Victoria, and Dr. H. S. Kimura, of Osaka, Japan. Many others participated, and the celebration closed with a mass meeting in the Coliseum attended by 12,000 persons. Pastors of many denominations took advantage of the occasion to preach sermons as tributes to the memory of the great evangelist.

* * *

Jews, Catholics and Protestants Join in Brotherhood Week

Elaborate preparations are being made for the celebration of Brotherhood Week in Chicago, Feb. 20-27, under the auspices of the National Conference of Jews and Christians. On Saturday, Feb. 20, there

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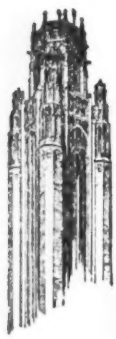

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was a nation-wide broadcast over CBS in which Rabbi Louis L. Mann, Father J. W. R. Maguire and Dr. Charles Clayton Morrison participated. On the afternoon of Feb. 21 there was a youth mass meeting in K.A.M. Temple, with Dean Charles W. Gilkey, Rabbi Morris Lazaron of Baltimore and Dr. Preston Bradley, as speakers. Rabbi Lazaron is also to preach in the University of Chicago chapel on Feb. 21. Other round tables and forums are to be held, and addresses are to be given before many Lions and Kiwanis clubs. "Make America Safe for Differences" is the slogan for the week.

* * *

And So Forth

"An Unreconstructed Liberal Takes His Stand" was the topic of an address by Dr. Paul Hutchinson at the luncheon of the Chicago Round Table of Jews and Christians.

The fifth all-Lutheran Student Conference of Chicagoland met Feb. 13-14 in St. Paul's Lutheran Church, Evanston. A strong program was built around the general theme, "Learning to Live with Others."

On Ash Wednesday the Episcopal Church began its noon Lenten services in Harris Theater, with Bishop George Craig Stewart preaching. Other series of services were begun in the Catholic churches near the loop. Many Lutheran churches in all parts of the city held services and other churches of various denominations gave special attention to the day. Methodist pastors spent the day in retreat at Garrett Biblical Institute under the leadership of Bishop Ernest Lynn Waldorf. As the Lenten season advances, other loop meetings under the auspices of the Chicago Church Federation and different denominations will be held.

CHARLES T. HOLMAN.

List of Peace Plays And Pageants

The Women's International League for Peace and Freedom has announced the publication of a revised list of peace plays and pageants, 126 titles collected from the United States and England, with the emphasis placed on world peace, international friendship, interracial understanding and anti-fascism. Most of these plays will be suitable for amateur theater groups, but plays adapted for children, women's clubs and use in school and church are especially designated. The list is available through the Women's International League, 1924 Chestnut Street, Philadelphia, Pa. Price 10c postpaid.

Churches Adopt Pastor Exchange

Ministers and Congregations Approve Arrangement—Dr. E. S. Ames at Grinnell—Hear Peace Speakers

(Correspondence from Iowa)

DES MOINES, IA., Feb. 20.—Here is something new in ecclesiastical procedure. Two Congregational churches of this state have arranged a permanent exchange of pastors. They are the First Congregational Church of Creston, of which Rev. Paul Zieke is now pastor, and the First Congregational Church of Cedar Falls, whose present pastor is the Rev. Floyd Reeves. It was Mr. Zieke who first made the suggestion. The matter was laid before the respective churches and they approved. The new arrangement becomes effective March 14. The two churches are of about the same size and strength, in towns of approximately the same size. Salaries are nearly the same. Mr. Zieke has served his present field about six years, and Mr. Reeves has been with his present church about seven years. The arrangement is made with entire amicability. There was no dissension or dissatisfaction in either church, but the ministers felt that perhaps the exchange would be to mutual advantage. Here is a contribution to the solution of the vexing question of pastoral settlement.

* * *

Peace Speakers Have Large Hearing

The evening of Jan. 22 was stormy, a mist in the air making windshields useless, and the ice on the streets making travel very precarious, but nonetheless a great crowd of between two and three thousand assembled at the Shrine Auditorium to hear Maude Royden, speaking under the auspices of the Emergency Peace Foundation. She was preceded on the platform by Dr. Charles W. Gilkey, of Chicago. A member of the visiting team also was Mr. Rowland Miall, a graduate student of Cambridge University and former editor of the Cambridge Review. Mr. Miall during the day filled several speaking engagements before clubs and student bodies. Miss Royden's address made a profound impression.

* * *

NCJC Sets Up Iowa Organization

Under the auspices of the National Conference of Jews and Christians, a local regional organization has been set up for Iowa, and Dean Willard Johnson of Drake University has been named as executive secretary. A meeting is scheduled for Feb. 23 here, when Dr. James Yard, of Chicago, Rabbi Charles Schulman, of Glencoe, Ill., and Father Robert Walsh, of the faculty of Dowling College of Des Moines, will speak on the general theme, "Making the World Safe for Religious Differences." This speaking team will also visit Davenport and Cedar Rapids. A local committee has been set up for the same purpose, consisting of Father Walsh, Rabbi Eugene Mannheimer, Dean Johnson, and Dr. Stoddard Lane of Plymouth Congregational Church. This group is making numerous local engagements with luncheon clubs, schools, etc.,

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THOMAS W. GRAHAM, D.D., *Dean*, OBERLIN, OHIO

and will also visit some other towns in Iowa. They will discuss the same theme.

* * *

Dr. Ames Lectures At Grinnell

Last week the Gates Lectures of Grinnel College were given by Dr. Edward Scribner Ames of Chicago. The Congregational ministers of the state hold their annual convocation in connection with this function. While this lectureship is primarily for the college, it usually draws a large number of the Congregational pastors of Iowa. This year's road and weather conditions (temperatures have been hovering around the zero mark, and a sheath of ice over all the state has made travel both difficult and dangerous) cut the outside attendance to about 50. Dr. Ames' main theme for the five lectures of the series was "This Human Life." The pastors' conference had as another speaker Dr. Hugh Vernon White, of the American Board of Commissioners, who is just back from a trip around the world.

The Christian community of Des Moines in general, and the First Methodist Church in particular, are saddened by the removal of Dr. James Brett Kenna from this city. After eight years of most fruitful service with the First Methodist Church, Dr. Kenna goes to the great University City Temple of Seattle. Last Sunday (Feb. 14) marked the end of his work here. Dr. Kenna has been very popular with his congregation. His work with the First Methodist Church includes the lifting of an indebtedness. Coming from the South, Dr. Kenna has the warmth of its evangelical fervor, but uses this with a greatly disciplined culture. Gifted with a rich voice, he is particularly apt in rendering southern spirituals. The Seattle Temple is close to the university, and its pastor is in touch with large numbers of students.

* * *

And So Forth

The good word comes that Dr. W. O. Harless, Synodical Executive of the Presbyterian Church, who has been seriously ill for some time at his home in Ames, is improving.

Radio Station KSO, owned by the *Register and Tribune,* recently made to the local Ministerial Association the offer of 15 minutes of time daily from Monday to Friday for a devotional program, if the association would undertake to supply the program. This arrangement has been entered into and the daily period is conducted from 10 o'clock to 10:15 A.M.

Coe College, at Cedar Rapids, is sponsoring this week a retreat for Presbyterian pastors, a new venture. The guest speaker is Dr. Paul Wolfe, of the First Presbyterian Church, Evanston. Faculty members of Coe College are also assisting on the program.

Last week, a significant gathering was held in Des Moines, an "industrial forum," sponsored by the Catholics of the state. Its purpose was to study present day industrial conditions in the light of the pope's encyclical. About 100 priests were present, besides a number of laymen. The first two days of the three-day conference were arranged for priests and laymen to meet together. The last day was for the priests only, and this session was held at Dowling College, which is the Catholic college of this city.

WARREN C. TAYLOR.

Demand Public Morals Reform

Conflicting Bills About Liquor, Gambling, Racing and Lotteries Introduced in Legislature

(Correspondence from North California)

SAN FRANCISCO, Feb. 20.—While an increase of 40 per cent in the vote for local option was registered in the November election, indicating a turn in the tide, that fact does not seem to have registered perceptibly with the majority of the California legislators gathered in Sacramento. With a committee on public morals restored, the confusion as to legislation on moral questions remains.

A bewildering number of conflicting bills dealing with liquor, horse racing, dog racing, slot machines and lotteries have been slipped into the legislative hopper along with the 3,800 odd bills introduced. The committee on public morals will be very busy during the March session. The Anti-Saloon League has introduced a bill to limit liquor advertising, and another designed to demand proper hospitalization for drunkards. A bill making the R.O.T.C. optional has been introduced. The legislators have recessed until March 1 in order to consult with the voters about the bills introduced.

* * *

General Rejoicing Marks End Of Seamen's Strike

The port is again open and ships are moving after nearly 100 days. "As idle as a painted ship upon a painted ocean" is no longer the correct description of our maritime vista. The key to unlock the Golden Gate was found at last and the rejoicing is widespread! Dr. E. L. Mills is receiving commendation for his clear-

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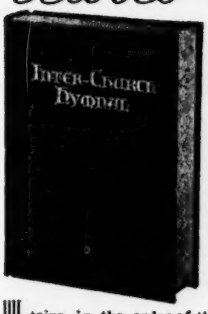

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sighted editorials in the local *Christian Advocate* throughout the weeks of tension.

* * *

Pastoral Conference Draws Large Crowds

Dr. Rufus M. Jones of Haverford, Dr. Albert E. Day of Baltimore, and Mr. Y. T. Wu of Shanghai were the main attractions of the 17th pastoral conference at the Pacific School of Religion which has just closed. Many said it was the best yet held. Dr. Jones made a great impression in his series of five addresses on "Continuous Revelation." Over 300 women heard him in a masterly address at the interdenominational luncheon of the Berkeley Council of Church Women. With his homely wit and rare insight, he drove home his points. Mr. Wu, a Y.M.C.A. literary secretary, who is to visit many American cities in the next five months, impressed all with his judicious interpretation of the Chinese situation. He told the story of his own spiritual pilgrimage from Confucius to Christ. Dr. Day, who substituted for Dr. Henry Kendall Booth of Long Beach, injured recently in a wreck, won many friends.

* * *

And So Forth

San Francisco art circles have been divided over the city's acceptance by the mayor's deciding vote of a gigantic statue of St. Francis for the summit of Twin Peaks. Buffano's modernistic model looks like an African fetish. He hopes to make it of stainless steel.

Bishop James E. Freeman of the Episcopal Cathedral of Washington will be the charter day speaker, March 23, at the University of California. The attendance usually reaches 10,000 in the open air Greek Theater. The University of California also announces that the Foerster lecture on immortality will be delivered on March 30 by Dr. Douglas Clyde Macintosh of Yale University.

Rev. Newton E. Moats of Sacramento has accepted the call to the First Methodist Church of Duluth in an exchange.

Mrs. Kathleen Norris introduced Miss Maude Royden at a free mass meeting in the Dreamland Auditorium Feb. 11. Sherwood Eddy and Rowland Miali of Oxford also spoke. They visited Fresno the next day and are to be in southern California until Feb. 16.

STANLEY ARMSTRONG HUNTER.

Local Colleges to Teach Consumers' Cooperation

Three major institutions of higher learning in New York City have added special courses on consumers' cooperation to their curricula for the spring term. Teacher's college, Columbia University, offers a series of lectures on the cooperative movement. Two regular professors in addition to Dr. Horace M. Kallen and a staff of four special lecturers have been engaged to do the teaching. Dr. Kallen will also give a full fifteen weeks' course at the New School for Social Research. New York University has engaged Prof. Arthur E. Albrecht, of City College, to give a spring course on "Cooperative Economy." In addition to these courses the American Peoples' Schools, a "city folk school," announced a "cooperative leadership school" during the summer, under the direction of Anthony Lehner, education director of the Indiana Farm Bureau Cooperative Association.

Church In India Interprets Task

National Christian Council Meets at Nagpur—Y.M.C.A. World Conference Considers Racial Segregation

(Correspondence from India)

NAGPUR, Feb. 1.—The National Christian Council of India, Burma and Ceylon at its session held at Nagpur Dec. 29-Jan. 1 gave prolonged consideration to the present religious situation in India and has issued a statement for wide publication both in India and in the West. Here are some passages from this statement: "For more than a century the church in India has been striving to bring life to the poor and outcaste. The council repudiates the suggestion that in receiving those who are now seeking a fuller life, the church is actuated by any desire to attain political or other advantages by an increase in numbers. The council is aware, however, of the dangers inherent in the present situation. It realizes that wrong conceptions and wrong interpretations of the facts are current. It must also express its regret that both in the West and in India publicity has at times been given to these events in ways that have led to unjustifiable fears and expectations. It is not ignorant of the fact that mixed motives have entered into the movements that are taking place among certain sections of the people. But it is convinced that there is at the present time genuine spiritual awakening in the heart of India."

The statement continues: "The gospel of Christ has been from the beginning addressed to the whole man and is the means not only to spiritual health but to all good. The council strongly condemns the offering of economic or material advantages as a bait to draw men into the Christian fold. Nevertheless the influences which the spirit of Christ brings to bear upon the hearts of men inevitably tend to raise them in every respect, physical, economical and spiritual. To bring this gospel in its fullness to all men is simple Christian duty." The council calls upon the church in India to rededicate itself to the service of its Master. This will involve in the first place a self-examination on the part of the members of the Christian community. "They must free themselves from all that is unworthy of the followers of Christ; for instance, all imperfections in Christian home life, all remnants of caste, all faction and division within the church, all indifference to calls for the service of the country, in short, from all that hinders the Christian community from reflecting the image of Christ."

* * *

Make Practical Proposals

The following are some of the practical proposals put forward by the council: "In certain fields there is clear need for a readjustment of available resources. The provincial Christian councils and churches are asked to examine the situation periodically with a view to such readjustment. This is a matter that calls also for the serious consideration of the mission boards of the West." "Every effort must be made to remove illiteracy in the church." "While the

primary obligation to meet the situation rests with the churches in India, the kingdom of God knows no frontiers, either political or racial. Help continues to be needed from the churches in the West and the present situation calls for an increased supply of men and money." "No part of the church is alone sufficient for the task nor are all the parts separately. The cooperation which is essential for this must also compel Christian people to seek more earnestly than ever before for the fulfilment of the prayer of our Lord that 'they all may be one.'"

* * *

Y.M.C.A. Conference Deplores Racial Segregation

The World Y.M.C.A. Conference, which was held in Mysore Jan. 1-10, discussed many subjects of world-wide interest and reports of some of its proceedings have been appearing in the Indian press. The discussion on the subject of interracial amity was most interesting. The existence of associations meant exclusively for the whites, particularly in the United States of America and in the Far East was brought to the notice of the conference. It was stated that in some states of the United States segregation of the whites from the Negroes is actually prescribed by law. It was observed that some years ago there were in India also associations open to Europeans only. But they have been wiped out of existence. The conference adopted the following resolution: "This conference holds that no association should adopt a racially exclusive membership policy, or close any of its activities to any man on the ground of race or color; provided however, the conference does not mean by this, to recommend the closing down of special branches to meet the needs of groups, which would otherwise not receive adequate Y.M.C.A. service."

* * *

China's Debt To India

A large *dharmasala* (resting place for pilgrims) was opened recently at Sarnath, near Benares, for the use of Buddhist pilgrims from various parts of the world. Sarnath, though now in ruins, is a sacred place for Buddhists throughout the world, as it was here that Buddha attained his "enlightenment." The opening ceremony of this *dharmasala* was performed by Chen Chang-loh, consul-general in India for China. He drew attention to the essential oneness of Buddhism and Hinduism and the probable connection of the ancient Chinese virtues with *Araya dharma*. He said that the Chinese owe a heavy debt to India for the everlasting truths and the imperishable influence of the teachings of Lord Buddha. There is universal desire among Buddhists to receive Buddha's teachings and place them in proper alignment with Hinduism. "I am profoundly convinced," said Mr. Chen, "that Hinduism cannot and should not live without Buddhism and *vice versa*." Referring to the present world situation he said: "We are still paying dearly for the last conflagration and we move dangerously close to the threshold of another even greater conflagration. Let devoted followers of the great *Arya dharma* [meaning both Hinduism and Buddhism] rise to the occasion and outdo their ancestors in every department of activity."

P. Oomman Philip.

St. Louis Honors Ivan Lee Holt

Civic Luncheon Pays Tribute to Retiring President of Federal Council—Give to Flood Aid Fund

(Correspondence from St. Louis)

St. Louis, Feb. 19.—Civic and religious leaders joined forces here on Feb. 9 to pay tribute to Dr. Ivan Lee Holt, retiring president of the Federal Council of Churches. The occasion was a luncheon at Hotel Statler attended by representative leaders of religion, business and city government. The formal invitations to the luncheon explained the purpose of the event as follows: "Dr. Holt has just retired from the office of president of the Federal Council of Churches of Christ in America. The purpose of this gathering is to express the appreciation of the citizens of St. Louis, laymen and ministers, of his distinguished service for the cause of Christianity in general in that exalted office, and to pay tribute to his constant work and worth." Arrangements were in charge of a committee of laymen made up of W. W. Martin, M. E. Holderness, E. M. Johnston, Casper S. Yost and R. Fullerton Place.

Dr. Edgar DeWitt Jones, new president, and Dr. Samuel McCrea Cavert, general secretary, represented the Federal Council on the program. Rabbi Ferdinand M. Isserman spoke in behalf of Jewish religious leaders; Father John Butler brought greetings from the Roman Catholics of the city. The program was closed by words from Dr. Holt in which he brought the hope that not only would all Christian forces in the world be united, but that some day in the not far distant future a conference of leaders of all the religions of the world would be held to consider world peace.

Almost at the same time the luncheon was being held, public announcement was made through the press that Dr. Holt had been appointed to the Commission on the National Cathedral, a group in charge of plans for the erection of an Episcopal cathedral at Washington, D. C.

* * *

Catholics and Protestants Roused by Liquor Issues

Church forces, both Catholic and Protestant, have been active on the east side to stir officials to better enforcement of moral regulations. Recently Father Charles Gilmartin, chairman of the East St. Louis Catholic deanery, presented to the city council of that city a resolution urging a law to close taverns at midnight Saturday and to keep them closed until noon Sunday. The resolution also asks that saloonkeepers be made to quit selling intoxicating liquors to boys and girls of high school age. The Tri-city Ministerial Alliance, composed of clergy from Madison, Venice and Granite City, has called upon the city officials of their towns to enforce the laws against drunken drivers.

* * *

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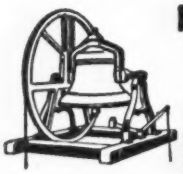

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collecting money for the relief of flood sufferers in the Missouri-Arkansas-Illinois section, more than a quarter of a million dollars has been raised. St. Louis, located on the river, while high enough to be safe itself, is close to areas directly affected by flood waters. Contributions from other cities have been received and distributed from this point, and a large number of doctors and nurses sent into the stricken area. In collecting funds organization officials made one of their first approaches to church leaders, to get them by use of announcements and sermons to build up a consciousness of the appalling needs of flood sufferers.

* * *

And So Forth

Dr. William B. Lampe, pastor of West Presbyterian Church, will be confined for a long period of rest after a recent serious operation. During his absence the pulpit at West Church will be filled by Dr. George E. Hunt, pastor emeritus of Christ Presbyterian Church, Madison, Wis.

The brotherhood of Temple Israel sponsored its second annual Institute on Judaism on Feb. 1. Christian and Jewish clergy attended in large numbers. Chief speakers were Professors Sheldon H. Blank and Samuel S. Cohon of Hebrew Union College, Cincinnati. Cooperative sponsors of the institute were the following ministers: George A. Campbell, Percival Chubb, William Crowe, George R. Dodson, Loren M. Edwards, George M. Gibson, Ivan Lee Holt, C. Oscar Johnson, John W. MacIvor, S. D. Press, Bishop William Scarlett, Theodore S. Smylie, Sidney E. Sweet, George H. Tolley and T. B. Uber.

Rev. Charles S. Boone, pastor emeritus of Kirkwood Baptist Church, died recently after 50 years of service as a Baptist pastor.

BEN MORRIS RIDPATH.

Voluntary Chapel Attendance At Harvard Increases

Dean Willard L. Sperry of the Harvard University divinity school has reported that student attendance upon the Sunday university chapel service has been growing in recent years. In 1915-16, the average attendance was 540; this figure had dropped to 525 in 1925-26, but the present average is somewhat more than 600.

Catholic Issue Divides Europe

Church Being Fought or Defended Everywhere—Orthodox Church and Catholics Struggle for Yugoslavia

(Correspondence from Central Europe)

BELGRADE, Feb. 1.—The Eastern Orthodox Church of Yugoslavia has begun a bitter crusade against the Catholic Church here. It is both a religious and political fight, and was precipitated by the drawing up of a concordat which Parliament was asked to ratify. The Eastern Orthodox bishops and priests have threatened to take dire measures against any members of their flock who vote for the concordat. They think it gives too many privileges to the Catholics.

This is part of the bitter Catholic and anti-Catholic struggle that is raging throughout the whole of central Europe. It has reached its peak in Germany, is the chief issue in Austria, and is one of the most vital questions in Hungary. Furthermore, it is not confined to central and southeast Europe. For over in Spain, crusaders for and against the Catholic Church are dominant elements in the civil war. There an equal fury inspires the bearers of the cross and the haters of the cross.

A rather naive young Yugoslav army officer expressed a prevailing point of view in this part of the world by saying: "Communists are very bad for a country, but priests aren't much better."

* * *

Germany Leads Attack; Vienna Defends

Both a reformation and a counter-reformation are now taking place in Europe. In some places the Catholic Church is on the defensive; in others it is attacking. In Germany, for example, it is being pushed back against the wall. Probably at no time since the Thirty Years War has it been in such a difficult situation there. In Austria, on the other hand, it is attacking. Vienna is its foremost political stronghold and the Austrian dictatorship is its instrument. The chancellor of Austria might be called the pope's political chief-of-staff. Thus, Berlin is the headquarters of the most aggressive anti-Catholic army; Vienna, of the most fanatical Catholic crusaders.

In the German world the fight against the Roman Church is carried on largely by disbelievers or by "heathen." The situation resembles that in Russia. A fanatical nazi has the same attitude toward the church as a fanatical communist. All priests look alike to them.

In Hungary the fight is different, for it is between two churches, the Catholic and Protestant. Here in Yugoslavia, also, it is between two churches: the Catholic on one side, Eastern Orthodox on the other.

* * *

Yugoslavia Divided East and West

The geographical line dividing the two churches from one another runs clear across Europe from south to north and passes right through Yugoslavia, dividing the land into two almost equal parts. Religiously, half of the country looks west and belongs to Europe; the other half looks

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east and belongs to the Orient, along with Bulgaria, Greece, Rumania and Russia. This ecclesiastical division also corresponds very largely to a racial and political division. The Serbs, with Belgrade as their center, are Orthodox; the Croatians, whose chief city is Zagreb, are Catholics. The Serbs, being clever politicians and able soldiers, dominate the state and the Croatians demand freedom. The Catholics, directed from Rome, are fascistic or, at least, "corporative" in their political theories; the Orthodox are more anarchistic. So the struggle here is religious, racial and political.

* * *

Government's Concessions to Catholics Resented

The Catholic Church here, which is well organized, well disciplined and well led, is trying to extend its influence in the state, and in pursuance of that purpose concluded a concordat with the Yugoslav government which had only to receive the ratification of Parliament in order to go into force. This treaty gave the Catholics much freedom of action and seemed to place them in a privileged position. Most of all, it made Catholicism a sort of "state within a state," controlled from Rome.

All this has aroused the opposition of the Serbian church and of all nonclerical patriotic Yugoslavs. They do not want Rome to mix in their affairs. They are as much opposed to Rome's influence as Luther was, or as Hitler is. They have resumed the struggle of a millennium ago.

It seems quite certain that the concordat will not be ratified without essential changes and that anti-Catholic sentiment will grow.

R. H. MARKHAM.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Devil's Playground

(Dix, Del Rio, C. Morris) (Colum.) Crude navy melodrama in terrible English. Hero innocently marries cheap cabaret "dame" and she spends first week with his painfully conceited "lady killer" pal! Hero punches pal, then saves him and crew from usual agonies in sunken submarine, and all's well!

For A: Crude. For Y: Unwholesome. For C: Unwholesome.

Final Chord

(Lil Dagover) (Ufa) Interesting triangle romance in which the trials and tangles of three grownups are largely solved by the engaging little son of one of them. Very well acted, good German dialog, adequate English titles, and much Beethoven music intrinsic to the plot.

For A: Very good of kind. For Y, C: Doubtful interest.

The Good Earth

(Luise Rainer, Paul Muni) (MGM) Masterful screening of the great realistic novel of humble Chinese life. Expert in practically every detail—selection, photographic values, acting, direction, setting, tempo, convincing truth. Extraordinary effects achieved, occasionally a bit over-Hollywood. Beautifully pictorial, dialog limited.

For A: Outstanding. For Y: Mature. For C: Too mature.

The Great O'Malley

(Pat O'Brien, H. Bogart) (Warner) Human little story well acted and directed, about a well-meaning city cop with exaggerated sense of duty. From sufferings he has caused he learns better and everybody's happy. Engaging role by Sybil Jason.

For A: Fair. For Y: Good. For C: Probably good.

Green Light

(Errol Flynn, Anita Louise) (1st Nat.) Lloyd Douglas' novel finely done. Thoughtful story emphasizing power of faith. Young surgeon whose career is interrupted when he takes blame for unsuccessful operation, and others influenced by philosophy of fine old minister. Spiritual theme but not preachy.

For A: Interesting. For Y: Good. For C: Beyond them.

Fugitive in the Sky

(Jean Muir, Warren Hull) (Warner) Murder on an air liner and the plane makes perilous forced landing in a dust storm. Usual exciting stereotyped melodrama with complicated and illogical plot. Some beautiful scenic photography the only interesting feature. Actors do their best.

For A: Hardly. For Y: No. For C: No.

Michael Strogoff

(Anton Walbrook) (RKO) Jules Verne's stirring tale of the adventures and hardships encountered by Strogoff in his efforts to carry the Tsar's message through rebellious Tartar country to the grand duke. Vivid, tense, grim, much fighting and violence. Exciting entertainment.

For A: Fine of kind. For Y: Strong. For C: Too strong.

Woman in Distress

(May Robson, Irene Hervey) (Colum.) Hero and heroine, rival reporters, try to "scoop" each other on story concerning a Rembrandt owned by little old lady, expertly played by May Robson. Crooks steal picture and lively action follows. Rather original story marred by melodramatic climax.

For A: Mediocre. For Y: Perhaps. For C: No.

Best Films for Adults:

Camille	Three Smart Girls
Lloyds of London	Beloved Enemy
Plough and Stars	Stolen Holiday

Best Recent Films for Family:

Born to Dance	Man of Affairs
The Stowaway	Sing Me a Love Song
One in a Million	Let's Make a Million

BOOKS RECEIVED

The Creative I and the Divine, Introduction to a Systematic Philosophy, by Karl Schmidt. Dial Press, $2.75.

The Ten Decisive Battles of Christianity, by Frank S. Mead. Bobbs-Merrill, $1.50.

The Quest for Peace, by Abraham Cronbach. Sinai Press, Cincinnati, $1.50.

Easter's Path to Pentecost, by Edward Jeffries Rees. Revell, $1.25.

The Sins that Crucified Him, by Robert B. Whyte. Revell, $1.00.

"Bears" of the Bible, Brief Talks for Boys and Girls, by S. D. Chambers. Revell, $1.25.

Feeding Our Children, by Frank Howard Richardson. Crowell, $1.00.

Heritage of Beauty, Pictorial Studies of Modern Christian Architecture in Asia and Africa illustrating the Influence of Indigenous Culture, by Daniel Johnson Fleming. Friendship Press, $1.50.

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